LAST END,

THE GLORIOVS VISION AND FRVITION OF GOD.

By RICHARD SHELDON Doctor in Divinity, One of His Maiesties Chaplines.

1 IOHN 3.2.

Wee know that when hee ſhall appeare we ſhall be like him, for wee ſhall ſee him as he is.

LONDON,
Printed by *W. I.* for *Andrew Kembe*, dwelling by the Seſſions Houſe in Long *South-Werke*. 1635

THE

GLORIOUS

VISION AND

[illegible]

[illegible]

[illegible]

[

TO THE KINGS MOST EXCELLENT MAIESTIE.

SDREAD Soveraigne, *Sacred and divine is Royall* MAIESTIE, *and it is the glorie thereof to protect Sacred things. This my Meditation upon Heavens Loadstone, the glorious vision & fruition of God, though in respect of the authour and the stile, it may seeme unworthy of your Maiesties indicious eye; yet in regard it is in it selfe a subiect most sacred, and sacredly handled (agreeing to the rule of holy faith) I humbly presume to crave from your Maiesty both protection, and gracious acceptance of it; which my minde presumes, I shall most assuredly haue: Protection, because I humbly craue it, from the Defender of that faith, the happy end and fruite whereof, is the glorious vision and fruition of God: Gracious acceptance, because it cannot but be a subiect most acceptable to your religious and pious mind, which (like that of* Moses) *is daily looking on this most glorious*

reward. For this (to the ioy of your people, and for the example of all greatnesse) Comes testified & confirmed, both by your Maiesties reuerent attention to the word Read or Preached; fervent and intentiue deuotion to Gods prayses (in prayers) celebrated; but especially by your Maiesties daily often times of prayers. O that the whole Britaine-*Orbe, at least the whole Tribe of* Levy *therein, were composed and ordered, according to this your Maiesties example. Goe on glorious Prince, & let not your Hand cease to protect & enlarge the virgine-faith which yee professe, to raise up despised Discipline, (for the glory of our Church), to mainteyne iustice and iudgement, and with Clemency to establish your Throne. And that glorious God whom yee serue with feare & trembling, shall, and will in the end, bid you enter into that his owne ioye, the glorious vision and fruition of himselfe.* Amen.

Your most Excellent Majesties

loyall subiect and servant,

Richard Sheldon.

To the Religious Reader.

Hristian Reader whosoever thou art, into whose hands this Treatise may come; I advise thee that howsoever this diamond of thy felicity come thus rudely (yet clearly and truely) presented unto thee, thou make such good use of this and the like, that thou mayest happily in the end enjoy the glory it selfe. Meditating hereon thou wilt easily see how degenerate thou art from thy owne Originall dignity, if by the contagion of unrepented sinne, thou deprive thy selfe of that gemme which God hath prepared for thee, and all those that feare him, and love his comming. Had the naturall Sages of the world knowne this end of man, whereas some of them, as the Grecians called him a little world, an Earthly God: Others, as the Egiptians and their Trismegistus, the miracle of the world, they would in respect of the glory expected and to be revealed, have termed him the miracle of heaven, a glorious companion by grace, of majesty it selfe, thus entring into, and diving into, the Lords owne Ioy it selfe. But whence hath man this, but from the free grace of the Father? By whom hath hee this, but by the humble obedience of the Sonne to the Father? By what, all this? but by obedient faith in the Saviour; The first is the fountaine; the second, is the way and meane of this glory; the third is the condition without which this glory is not obtained. O then having found this most precious diamond, and from whom it is; God the Father: By whom it is, Christ Iesus the Sonne: for whom it is: the faithfull and loving beleevers. Presse thou on towards the marke, for the price of this high calling of God in Christ Iesus, the glorious vision and fruition of God himselfe. AMEN.

Thine in CHRIST IESVS,

RICHARD SHELDON.

THE CONTENTS OF THE BOOKE.

Section 1. Sheweth joyntly wherein the nature and condition of an end and last end may consist.

Sect. 2. Wherein is joyntly shewed by sundry arguments and cleare demonstrations, that the object of humane felicity or last end of man, cannot be riches, pleasures, nor honour; taken severally, or joyntly. pag. 9.

Sect. 3. Shewing that God onely is the last end of man; and his finall happinesse. pag. 18.

Sect. 4. God being the object of mans happinesse, and his last end, it is shewed by what union, he is knitte, and united to the Soule, and thereby the Soule made happy. pag. 25.

Sect. 5. Wherein is more particularly handled, in what action, or actions, the last happinesse of man, doth specially consist. pag. 50.

Sect. 6, Conteines certaine observations, touching the glorified bodies of the beatified and their glorious qualities. pag. 63.

Sect. 7. Wherein is breefely and in generall laid downe the meanes and way, whereby eternall happines is to be attained, pag. 92.

UMI

1 Joh. 3. 2

MANS LAST END,

THE GLORIOVS VISION AND FRVITION OF GOD.

First Section, shewing loyntly wherein the nature and condition of an end and last end may consist.

THE nature and essence of an end ingenerall, is to be *that for which another thing is intended, as a meanes to attaine the same end.* Or thus, An end, is that which moveth to motion or action which respect and formality of an end, in the last end requires further, that it be that for which all other things are intended, and it not for any one of them singly taken, no, nor for all of them taken together and unitedly: Whence from by inevitable consequence it followeth, that the last end of man is, that to which all the actions of man, yea man himselfe is to be referred; as being that, by which and in which, his full rest and last perfection is intended. Herehence it also followeth most clearely; first, that the last end of man, must needs be farre better than man, and all that is in man; as being that which must give full

Wherein the nature of an end doth consist.

perfection and reſt to man, and all that is in man. The end finall is ever better than that which is for the end; the houſe is better than the lime, timber and ſtone, which are for the houſe; and man better than the houſe, for whoſe uſe the houſe is, ſo the end of man better then man.

Secondly, the laſt end of man muſt be ſuch as doth fully ſatiate and quiet all the deſires of man; for that is the laſt end of every thing, which when it is had, giveth perfect reſt and repoſe. *Auſtin, Truly wee ſay that to be the laſt end of man, not wherewith he is ſo conſumed as that he ceaſeth to be, but that wherewith he is ſo perfited that he may fully and perfectly be*; By which it may appeare, that the inordinate love of mans owne ſelfe, is fartheſt off, from being the laſt end of a mans owne ſelfe; for an inordinate mind is ever a puniſhment and affliction to it ſelfe. In *Auſtins* phraſe; *God hath made us for himſelfe, and unquiet is mans heart untill it attaine him.* This nature of an end thus breifly laid open, two things will clearely apeare, The firſt, that man in all his actions hath ſome ſpeciall end, againe, that of himſelfe and all his actions he hath a laſt and totall end.

Man hath an end in all his actions.

Concerning the firſt, that man hath an end in all his actions, what man that hath the leaſt ſparke of humane knowledge in him is not perſwaded? yea more; who hath arightly thought of man and all other earthly creatures, can otherwiſe thinke, but that man, onely man, doth preſent unto himſelfe ſome ſpeciall end in all his

actions

actions; yea a laſt end, for which and the conſecutiō of which, he doth and intends all he either doth or intendeth. *Senſleſſe* creatures, worke not otherwiſe too and for their ends, but for that without all ſenſe or knowledge, they by a naturall poyſe bend and are inclined to their ends. *Senſitiue* creatures worke too and for their ends, though not knowne to them under the formality of an end, yet apprehended by them as the thing unto which for their reſt and perfection their nature doth encline them, ſo that they are rather driven and enforced by a naturall propenſion then moved by apprehenſion and cogitation. This truth if dayly experience did not make manifeſt, yet cleare reaſon doth evince it; for there is not any creature whether ſenſitive or ſenſleſſe which hath not ſome inclination and proportion whereby it is wayed to ſome ſpeciall good; which good being that for the attaining whereof it is inclined, we muſt and doe call the ſame an end, either partiall or totall.

And although all ſenſitiue and ſenſleſſe creatures have one and the ſame laſt remote end, not knowne to themſelves, but intended by God, *who hath made all things for himſelfe*, yet their ſpeciall and peculiar ends, are ſeverall and diſtinguiſhed; being no other than a naturall conſervation or enlarging of themſelues: A very perfect paterne of that inordinate love, (the very ſtones and mortar wherewith the tower of *Babell* to the contempt of *God* is built) which every inordinate man hath of himſelfe: for as the ſenſitive Pro. 16. 4.

creature hath no other end than by ſatisfying his luſt to conſerve it ſelfe, ſo the inordinate man hath no other end, but the *ſelfe content* and fruition of himſelfe; he referrs all things, yea *God* himſelfe and his religion (aſmuch as may lye in his power) to himſelfe and for his owne content; which is the greateſt iniquity, *to uſe the things which ought to be injoyed, and to injoy thoſe things, which ought onely to be uſed.* And although theſe brutiſh ſenſitiue and *Animall* men have no other end of themſelves but themſelves, *Lovers of themſelues more than of God*, yet *God* ordeines them to another end, *the evill day, the day of anger and of ſlaughter.*

2 Tim. 3. 2. Pro. 16. 4. Ier. 46. 11.

It being thus apparent, that ſenſitive vnreaſonable ſenſleſſe and inanimate creatures, have their ſeverall inclinations, either innate or upon apprehenſion, by which they are urgently and neceſſarily carried to their ſeverall ends; more apparent it muſt be, that man in ſuch his actions as are humane, is ſwayed in and unto them all, upon the apprehenſion of ſome good by him intended and proſecuted, wherein the formality and nature of an end doth properly conſiſt.

And we muſt not onely thinke, that man in his ſeverall particular actions, hath ſome particular good things after which he aimeth as the ends of the ſame, but we are further to underſtand, that every man hath ſome totall compleat laſt end, both of himſelfe, and all his actions, in things which are ordeined one for another, as are the actions of man, every man; there cannot be proceſſe

ceſſe into an infinity; *In cauſes finall, or ends, there cannot be progreſſe infinite*, ſay the Schoôles, and the reaſon is manifeſt; for an end, is not an end but as it moveth: now if there were an infinitie in the ends, there could be no mooving nor motion at all; for that is infinite which never can be paſſed over, nor mooved unto, either infinite time or by a finite cauſe: And againe, ſecond cauſes moove not unleſſe they be mooved; but over an infinite diſtance there is no mooving; ſo then if there were an infinite progreſſe in cauſes finall, there could be no mooving at all, and therefore of neceſſity it muſt be graunted, that man hath ſome laſt totall compleate end, to which he ordeineth himſelfe and all his actions. Only it is to be obſerved, that every man doth ſo ordeine himſelfe and his actions to ſome laſt full end, either vainely, interpretatively, and by vaine imagination, or elſe, truely, and deliberately by ſett reſolution. I ſaid vainely and interpretatively, *vainely*, thereby to deſigne the impious and ungodly, who upon vaine imaginations, doe preſett unto themſelves ſome vaine fading object, as their end and laſt happineſſe, I ſaid *interpretatively*, for how ſoever the wicked and ungodly, whoſe thoughts and affections are ſcattered, *as duſt before the wind*, *do in words* pretend *God*, to be their laſt end, yet ſeeing they vainely ſolace themſelves in the fruition of the creature, contrary to the will of God; and thereby commit wilfull ſinne (which is a *ſeparation wall betwixt God and themſelves*) they are interpreted to make the creature

How every man intendeth ſome end.

Pſal. 1.

Iſa. 59.

ture and not the creator their last end: and accordingly their *God* is said to be *their belly*, their gold their *idoll*, their store houses and barns the *centers* of their rest and repose; by which meanes (what soever else they may presume or pretend) they are for all eternity, to be separated from *God*.

Phi. 3. 19. Col. 3. 4. Luc. 12. 19.

By vaine imagination.

Againe I said (vainely) for how vaine is it for any man to make that his last end, which ought not to be any end at all, or that to be last end of man (to weet, delightfull sinne) the end whereof is hell and destruction; *for the wages of sinne is death, death eternall.* O, how vainely then walke sinners in the vanity of their sense; having their *understandings obscured through the blindnesse of their hearts, which is in them.* Excellently saith the *Apostle*, that the understanding is obscured, through the blindnesse of the heart; for so blind are they that though they love sinne immoderatly, yet they presume that they serue God obsequiously, O the lamentable (yet unlamented) blindnesse of willfull sinners! O the fearefull severity of *God*, thus chastening presumption! *Austen* fitly to this purpose, *If any robbing, should thereby in the very act lose his sight, every man would say that Gods judgement was present: but having lost the eyes of our minds, we thinke God to be both sparing and indulgent.* *Sampson* could not be brought to grind in the mill before his eyes were plucked out; so, so, neither could the *Devill* draw men to so servile a bondage of sinne, to place happinesse in that which inevitably leadeth to death and destruction

Rom. 6.

Eples. 4. 18.

In Psa. 17.

Iudg. 16. 27.

ſtruction, unleſſe he had firſt deprived him of the light of his mind. I ſaid above that the laſt end in ſome is truely, directly and deliberatly intended; to ſhew the very manner, how the true ſervants of *God* doe preſet and préfixe vnto themſelves *God* and his glory for the laſt totall and compleat end of themſelves, and all their actions, that *whether they eate or drinke, or what elſe ſoever they do in word or worke, they do all to the glory of God*, alwayes and in al things giuing thāks to God and the Father by *Ieſus Chriſt*. But I muſt not on to faſt, and involue this truth with obſcurity; I repeate againe theſe words *Truly*, *directly* and *deliberatly*, *Truly for that into feined ſoules and deceitfull minds, wiſdome will not enter*, but onely unto ſuch as thinke of *God in goodneſſe, and in the ſincerity of their heart do ſeeke him*. *Directly*, to ſhew that the Archer aimeth not more directly at the white in the ſhooting, than the ſervant of God doth looke on God in working. To him his ſoule walketh, on him his ſoule wayteth, after him his ſoule thirſteth, yea to him both ſoule and fleſh is manifeſtly faſtned and fixed. I ſay deliberately, to ſhew, that the ſoule not onely upon a firſt motion and as it were by an impetuoſity of ſanctified nature, is bent and inclined to God, but that vpon cleare conſideration he doth moſt fervently purſue and intend after God, only God.

1 Cor. 10. 32.

Col. 3. 17.

Sap. 7. 3.

Pſal. 63. 1. 8.

That of the Schooles is moſt true: *The cauſality of the end is the reaſon of all*, becauſe the firſt that mooveth and the moover of all other cauſes; So in God, ſo in all intelligent creatures, the end prefixed

prefixed mooves all: which end in God (though without himselfe he ordeined one thing for another; Grace for Glory, damnation for sinne, (only sinne) is no other than *himselfe*, his owne glory; mooving himselfe to doe all things for the same. In like sort, the end is that, which first mooveth in all intelligent creatures; how then can it be, but that the end is *truly, directly & deliberatly* intended? whenas for the attaining of it all other things are intended, it being the good one that guids and directs all.

Againe, say the Schooles and truly, *The end is pursued without measure*, but those things which are for the end, according as the further and conduce unto the end; how then shall not the last end be pursued directly and deliberatly, yea with a
Mat. 22. 33. sweet kind of impetuossity and violence of *Grace*, with the *whole heart, all the soule, with the whole mind, and with all the strength of him*, who arightly apprehends the end. This *David* feelingly professes
Psal. 42. 1. whē as he thus breathes out. *Even as the Hart panteth after the fountaines of waters, so my soule thirsteth and longeth after thee O my God.* Herehence it is, that in so much every thing is the more perfect, in how much it is more efficaciously ordered and directed to the end: and that as in naturall motions, the neerer the end the swifter the motions are, so in motions of grace and supernall, the neerer to *God*, the swifter and the more sweetly violent and efficacious, the motions are. So, so the
Psal. 73. 25. soule which living only desireth *God*, delighted on *God*, dying and parting from the body, longeth

and

UMI

and panteth only after God, nothing but God.

Yet againe ſaith the Schooles, and truly: *That all things* which (as meanes) *are for, and conduce to the end, are not intended nor proſecuted but* out of a *deliberate and full intention of the end.* So then in man there can be no deliberate actions but ſuch as are intended either for the true and happy end of all, God; or elſe for ſuch imagined and ſuppoſed ends which the corruption of man preſets vnto himſelfe. *Auſten* excellently; *That is the end of all our good, for which all other things are loved, and it for it ſelfe.*

Thus have wee ſhewed (though breefely, yet ſufficiently) that man, every man hath not only in all his ſeverall and particular actions ſome ſpeciall privat ends, but further alſo, that man, every man hath ſome compleate and finall end both of himſelfe and of all his actions: But what is the laſt end of man?

THE SECOND SECTION.

Wherein is ioyntly ſhewed by ſundry arguments and cleare demonſtrations, that the obiect of humane felicity or laſt end of man, cannot be riches, pleaſures nor honours; taken ſeverally, or ioyntly.

THough common experience excludes from being the obiect of humane felicity or laſt

1 Ioh. 2. 16. end of man, that three headed monster, *concupiscence of the flesh, lust of the eyes, and pride of life*, (joyntly or severally taken) wherein the *Apostle* confines, all that is excellent, delightfull, or profitable in the world; yet by way of perlude to our following discourse, I have thought good to adde a few morall reasons and demonstrations eight in a perfect number, that these three which are (formally or reductively) all that is excellent, pleasant or proffitable in the world, whether taken vnitedly together, or apart, are not the last end of man or the obiect of his felicity, for which purpose I argue thus first: The object of mans felicity, or last end of man, must, in respect of that which is cheefe in man (to weet, the soule of man) be so perfect that it must give full content and rest thereunto; that is, to man as man; But out alasse! who ever, (whose soule hath beene endowed with least sparke of wisdome) hath found full content in riches, honour or pleasures; against which *Salomon* the wisest amongst all the wise, exclaimes; *O the vanity of vanities and all vanity*. Yea so contrary is the operation of these to the wisdome of the soule, that to surfet with these, is to pine in reason, to languish in piety, and with deepest ignorance to have the soule obscured and darkned. And surely by these * the *God of this world* doth blind the hearts of such as doe perish. And in this respect, is Sathan called *God of this world*; because by these three (as it were the life and marrow of the world) (pride, riches, pleasures, glory, &c.) He hath abusively rule and

1 Reason.

The last end of man must give full content to man.

Eccl. 1.

Eph. 4. 18.

* Occasionaly

2 Cor. 4. 4.

and reigneth over the children of *miſbeleefe* and *diſobedience*.

Secondly: the laſt end or felicity of man, muſt be ſo good, that no man may uſe the ſame ill; but theſe both joyntly and ſeverally taken; are ſuch as by the poſſeſſiones of them, may be uſed ſo ill, that for the abuſing of them, they may with the *reprobate glutton* periſh eternally; yea they are ſo fit and apt to be ill uſed, that they carry with them a croſſe barre of difficulty, if (not of impoſſibility,) of being well uſed, or that ſalvation may be obteined by the poſeſſioners of them; for ſo we are to underſtand that of the Sonne of *God*; *It is eaſier for a Camell, to paſſe through the eye of a needle*, than for a rich man, to enter into the Kingdome of *Heaven*: Some of the wiſer *Ancients*, to expreſſe the difficulty, which pleaſures, honour, and riches, do bring againſt the exerciſe of vertue, have feigned a Virgin (by name *Aclanta*) of ſuch admirable beauty, that the Worthies of that time, were all enamonred with the love of her: but as her beauty was ſurpaſſing great, ſo was her ſwiftneſſe in running farre greater, ſo that in running ſhee could not be overtaken, by any of the Valiants of thoſe times; though ſhe had often proffered her ſelfe to be his, who in running could out go her: At laſt, one *Hippomenes*, preſents himſelfe unto her, who that the better he might obteine his purpoſe, in out running the faire *Aclanta*, had ſecretly provided three balls of gold, the which, one after one, as they were in their courſe of running, he caſts before her, for the

Second reaſon.

Luk. 16. 15.

Mat. 19. 24.

taking up of which the beautifull maid makes such stayes and so many stops, that shee was outrunne by *Hippomenes*, and so was obteined of him. Now who is this faire *Atlanta*, but the soule of man, adorned with sundry heavenly graces? whose power (by grace,) was to have not sinned, but to have stood and continued in grace; had shee not beene overtaken and over prised, in the course of her obedience, by the infernall *Hippomenes*; who, casting before her, the three balls of riches, pleasures, and honoures, letted her from the attaining of that glory, and happinesse for which shee was made and designed. Thus are riches eagerly desired, *and heaped* up for the hurt of the possessioner, So are honours, the bellowes of *Satan*, blowing up the fire of arrogancy; So are pleasures, the snares and gives of *Satan*, wherewith he leades sensuall minds, captives to that place of torments, where such a measure of torments shall be given according as the guilty shall be found, to have exceeded in the riot of their pleasures.

First apple of Pleasures; the forbidden fruit: the 2 of pride you shal be like God; the 3 of Covetousnesse, knowing good and evill. Gen: 3: 4. 5.

Third reason.

The third reason I frame thus. The happinesse of man, must be such that as no man can use it ill, so must it not have any evill unavoydable accompanying and adjoyned with it. But what sweet, profitable or glorious thing is there in the world, which hath not ever, some evill either, of bitternesse, or disprofit, or dishonour, or infirmity of the body, or anxiety of the minde, intermixt therewith? that whosoever shall sett his soule, upon any thing, or all the things that are in this

world

world, he cannot but be thought to have received his ſoule in vaine, & reſting upon vanity, what happineſſe for ſuch a *ſoule, to have gained the world, if it periſh with the world?* and what a felicity to have gained the world, when as all that is in the world is but a puffe of vanity? *Seneca* very excellently, *O how ridiculous is the boundes of mortall men? it is but a point, which with ſword and fier, is devided into ſo many nations; above there are infinite ſpaces, into the poſſeſſion whereof the ſoule may be admitted.* Mat. 16. 26.

Fourthly, I argue thus; The laſt end of man, (becauſe the laſt, and becauſe of man, who in his ſoule is *immortall*, and never dieth) muſt be alſo immortall, never dye nor fade away; but who ſeeth not, by dayly experience, that of the beloved *Apoſtle* to be moſt true: *The world and the luſt thereof paſſeth away?* If then that be true (as it is moſt true) *that, that cannot be true happines, the eternity whereof is not certeine*; then aſſuredly, that cannot be the matter and object of true happineſſe, whoſe inſtability, and dayly mutability is moſt certeine. *Salomon* having had a full taſte (even to ſatiety) of all the glorious delicacyes of the world, cries out with a moſt humble note and loud crie, *O the vanity of vanityes; and all things vanity; O the vanity of vanityes!* Vanity then, and moſt vaine, ſhould the laſt end of man then be, if placed in ſuch *vanities* of honours, riches, or pleaſures. Fourth reaſon. 1 Ioh. 2. 17.

Fifthly, the laſt end naturall of man, is that whereunto by God (as Author of nature) he is ordeined; the laſt end ſupernaturall, is that whereunto God (as the Author of *Grace*) hath deſigned Fifth reaſon.

and ordeined him: But cleare it is, and it needs no proofe, that all the good terrene things of the world, cannot be the end supernaturall, for which man was made; and as easily it is shewed, that they cannot be the end naturall of man; for as it hath beene already prooved, they let and hinder man, from the atcheiving of his supernaturall ends: *But as Grace, hurts not, but perfects nature*; so nature, as nature (though as vitiated it hinders) hinders not Grace, but being elevated and *renewed by* Grace, is by Grace made able to be concurrent with *Grace*. O with how few things is nature ordinate content! *Socrates* the wise and temperate, observing the superfluity of humane cares, cries out, *O how many things are there which I do not want!* Againe, do we not see, that honours, riches, especially pleasures, are very frequently attendant upon those, in whom nature is rather destroyed and corrupted, than in part impaired or diminished? Of such manner of men the Apostle *Iude* very fitly: *That in those things which they naturally know,* (not as man but as brute beasts) *in them they are corrupted.* It is true, that as God often favours the sinnous in giving them wealth, so sinne for most part infatuates where God giveth wealth, so that the wealthy as they often glory inordinately in honour; so they surfet immoderately in Pleasures. And where are the persons that do not so? Let the Iovinianists of latter times be an example for all. And who observes not; that this tendes not to the perfection but to the corruption of nature?

Iud. epist v. 10.

Sixth reason. Sixtly, the last end of man must bee immediatly

ly attained, poſſeſſed, injoyed by the beſt and cheefeſt actions, which are in man, to weet, the actions of the cheefeſt powers, and faculties of the ſoule; the will, and underſtanding. But riches, pleaſures, honour, fame glory, are immediately apprehended, felt, and injoyed, by the outward ſenſes of man; and do only appertaine to the ſoule, by the way of approvance or rejectiō; for the good and uſefull ſervice of her body, and ſenſuall parts; for the ſoule, being ſpirituall and immateriall, cannot have, or receive any immediate impreſſions, from things corporall, and materiall. Which being ſo, and moſt clearely ſo; how idle were it, in theſe corporall and materiall things, to place the laſt end of man, and to make them, the object of his happineſſe and felicity?

Seventhly, as the cheefeſt actions of the ſoule, Seventh reaſon
muſt be the immediate apprehenſion, poſſeſſion, and fruition, of thoſe things, which muſt be the laſt end of man; ſo the cheefeſt good and beſt thing which the ſoule, can *attaine* unto by *knowledge*; can embrace by *love*; can injoy by *delight*; muſt be his laſt end and the object of his happineſſe ād felicity. Now to thinke of any other thing for this purpoſe beſides *God*, were the greateſt dotage, that might be imagined: For, not ſpeaking onely of things ſublunary, but even the celeſtiall themſelves; what are they all, but either images (as men and Angells) or *footings*, or ſhadowes of the creator himſelfe, as all other creatures are? And what a vanity were it, to thinke, that the *Image* of the Creator, ſhould have for the object

The laſt end of man muſt bee the cheefeſt good that man can attaine vnto.

Gen. 1 17.

Pſa. 19.

of

of her happineſſe and laſt end, thoſe things, which are onely as footings or darke foote impreſſions of the Creator? Or how vaine to thinke, that thoſe things which are made for the uſe and ſervice of man (as all terrene things were) ſhould be the end of man? Sweetly was this underſtood by moſt Intelligent *David*, who ballancing all things that were in the heavens above, or on the earth belowe; cries out, *What is there for me in heaven? And beſides thee what would I upon earth, the God of my heart, and portion for ever?* As if he ſhould have ſaid, *O thou my God*, thou, thou that art my ever and laſt end; the very joy and happineſſe of my hart; how glorious art thou in the heavens above? and what happineſſe is there provided for me in thee? above? how then may I, or can I, take full content or delight in any thing that is here below? *Baſill* elegantly, compares them, that fixe their *hearts* upon any earthly good thing whatſoever, (appretiating them before God) to him, who hearing ſome exquiſite and moſt divine *Doctor*, preaching, or teaching out of a chaire ſtanding in the Sunne, ſhould (neglecting both the Teacher, his words, and geſtures) attend and obſerve only the ſhadow of the teacher, and ſuch ſeverall motions, or geſtures, as are repreſented thereby: So he very excellently, accounting all the beſt, and good creatures of God (being compared to God,) to be no more, nor better (indeed they are not ſomuch) than the ſhadow of the teacher, and his geſtures, (repreſented therein) are, being compared to the Teacher himſelfe, and unto his

Pſal. 73.

Gen. 2. 9. Pſa. 23. 25. 26

A moſt divine elevation of Davids ſpirit.

UMI

his actions of life.

Eightly, and lastly, as the understanding of man, is by nature apt, and hath an apprehensive power to apprehend all that is *cognoscible*, or may be knowne or vnderstood, vnder the condition of truth; so the will of man, (whose proper object is good) as by nature it embraceth nothing but what is good, or under the apparance of good; so it hath a propension and inclination, to pursue all good, either to be attained dispersedly in severall creatures; or in some one *fountaine* and roote of all *goodnesse*: which inclinations, both of the will and understanding, unlesse they be fully satisfied and quieted, by that cheefest good, and purest truth (which is, and are the last end, and object of their happinesse) they shall never be found, truly to have attained their last end and finall happinesse. But if we consider, the most glorious, of *Gods* creatures; in no one; no, in no one million of them, can be found, all that may be understood by the understanding; or be desired and embraced by the will; and consequently, no one of them; nor no infinite multitude of them together, can be the full object of mans last end, and happinesse: no; *God*, *God* alone is this purest truth, and cheefest good, the full and compleate object, both of the wills and understandings, of all his Intelligent creatures; who being presented to the beautified Soules, enabled with the light of glory, to *see him as he is in himselfe, even face to face*; how unenarrable, unspeakeable and incomprehensible, is the *joy* of such Soules, so intuitively

Eight reason.

God onely can be the full object of mans knowledge and love.

beholding? so joyously possessing of their *God*, and most sweetly delighting in their God? Of this Ambrose sweetly; *What good better* then this *good*, *What felicity greater then this, to liue to God*, in *God*, *and to liue of God?* *Bernard* like himselfe divinely: *To whom God appeareth, they will see nothing more desiredly; nor can see nothing more delightfully: when then, will either desire of seeing lothe, or* sweetnesse *withdraw herselfe, or truth deceive, or eternity faile, to whom, opportunity of seeing, and a will to see is graunted* for *ever and ever? how then shall their felicity not be full? for nothing is either wanting to them, that alwayes see, or is tedious to them, who haue a desire alwayes to see: but this vision is not of this present life, but is reserued for the last end of man.*

Barnard serm. 31 in Cantica.

THIRD SECTION.

Shewing that God onely is the last end of man, and his finall happinesse.

WHen I thinke of that precept of *God*, knowne by the lawe of nature, directed by the law of *Moyses*, renewed in the law of grace; *Thou shalt loue the Lord thy* God *with all thy heart, with all thy soule, with all thy* strength, and with all *thy mind*, I cannot but make a speedy resolution, who, and what is the last end of mans heart, his soule, his strength, and his mind; for if *God* be to be beloued with the whole heart, soule, minde, and strength of man, it were a vanity and a dotage, to seeke any other last end for man then God.

Deut. 6. 5.

Mat. 22. 37.

Nay

Nay love, as ſaith *Auſten* (very excellently) *Is my weight and poyſe, with it, and by it I am carried whitherto ſoever* I am *carried.* A totall and compleat love then of the whole heart, Soule, and minde, of man, and all that is in man, cannot otherwhither carry him, or leade him, then to that which is the very center of his reſt, and happineſſe. *Thou haſt made us O Lord for thee, and unquiet is our heart till it come to thee:* and *Boetius* very fitly: *We muſt of neceſſity confeſſe, that God is the very bleſſedneſſe of man.* But when we affirme, that God is the laſt end of man and his finall happineſſe, we muſt for the clearer underſtanding of the ſame, diſtinguiſh thus: the laſt end of man and his happineſſe, may be conſidered in two ſorts; either the laſt end (which) or the laſt end (wherewith;) or thus in other termes; the objective beatitude of man, or the *formall* beatitude of man. I explaine my ſelfe: The end, *(which)* is that, which is the very thing, wherein the ſoule of man, doth finally reſt, and eternally joy it ſelfe: the end *(wherewith)* are the cheifeſt action or actions; operation or operations of the ſoule, wherewith the end attained is injoyed, and poſſeſſed: In like ſort, the objective beatitude, is the very object, whereon theſe cheife actions are exerciſed, which the Soule ſeeing and enjoying, is thereby made happy; *Beatitude* formall, is the very ſeeing, enjoying and poſſeſſing of this object. We may take ſome familiar examples hereof; To the avaritious Perſon (who ſhould indeed have only God for his lott and portion) *his end, which is* his Mony, and whatſoever

A neceſſary diſtinction.

elſe, is for Money eſtimable; his end (wherewith) is his baſe whoording up, increaſing, and poſſeſſion of the ſame: The Intemperate mans end (which is every voluptuous thing,) he takes pleaſure in his end (wherewith) is his ſolace, pleaſure, and delight which he takes therein even ſo the laſt end of man (wherewith) is the adeption and fruition of God; the end (which) is God himſelfe, ſo injoyed and poſſeſſed.

God happy by himſelfe.

Ans. It is true, that God who is his owne end eſſentially, both objective and formall; is not happy by any any thing that is without himſelfe, or that is dependently of himſelfe, but as he is eſſentially his owne exiſtence and being, ſo is hee eſſentially his owne happy being: *Auſten* excellently; *whatſoever is in God*, is *God*, *there* is no accidentall compaction or compoſition; So then *God* being happy in himſelfe, and by himſelfe; himſelfe is both the object of his happineſſe, and his owne formall happineſſe. But creatures intelligent, to weer, men and *Angells*, having not an infinite and eſſentiall happineſſe, but a happineſſe only by participation, can have the ſame by no other meanes, nor wayes, then by ſome limited operations, and actions of their intellectuall parts, underſtanding and will; which actions and operations muſt needs have ſome happy and ſingular object, wherein and whereon they are converſant and exerciſed; which object alſo muſt or can, fully ſatiate, content, and glad the ſoule; which that it is *God*, the one onely, cheefe, and infinite good of the ſoule, is ſo cleare and evident, that it were dotage to ſtand

ſtand long in the proofe of the ſame. And though it be moſt cleare, that *God*, onely *God*, is this laſt object, which onely muſt and can give happineſſe unto the Soule, yet ſo obſcured are the hearts of ſome fooliſh men, that though they cannot ſay in their hearts there is no *God*, yet they ſay that *God* is not the laſt end of their ſoules, nor the object of their happineſſe. But O that they would conſider, and ſeriouſly ponder in their ſoules, oh, how eaſily ſhould they finde in *God* all reaſons, that might moove them to take him, and to embrace him only for their laſt end; and the totall object of their happineſſe? Where there is an infinite pyle of wood kindled, it cannot bee but the fier kindled may burne for an infinite time, and without end; how then ſhall not the ſoule infinitely, and for ever burne with love; and joy it ſelfe with delight; which hath God (in whom there is an infinite abyſſe of goodneſſe, power, Majeſty, beawty) for her preſent and happy object? O thou ſoule Whoſoevers thou art, and whereſoever thou art; O that thou wouldeſt ſeriouſly conſider, this thy laſt and beſt good, the very place and center of thy ſefe; conſider ſeriouſly, whether there can be any perfect happy place of reſt for thy ſelfe beſides God? Art not thou made to the Image and likeneſſe of God? Then thy eſſentiall and totall dependency is from God, then thy totall inclination and propenſion ought onely to be to God; Inquire into thy ſoule and aske whoſe Image it is, whoſe inſcription is ingraved therein? And thou ſhalt finde that it is only God, it is onely he that

Rom. 1. 11.

In God is all that is to bee beloved.

Gen. 1. 27.

hath marked thee, and signed thee for himselfe yea immediately for himselfe. O the honours of intelligent creatures, by their institution to have God only God, for their last, and immediate end, wherewith they must be eternally conversant; and to have him for the full and compleate object of their happinesse, in the contemplation of whose beauty they must be eternally exercised. O the best of all best parts; for by participation, it is the very joy of the Lord himselfe; O choose this thou my soule, it shall never be taken from thee; the God of my heart and portion for ever. O that my very *flesh* and *soule* would exult and rejoyce after *this living God* for ever; O the sweetest water springs; my soule, thirst thou after them for ever. It is said of those, that love God sincerely and make him the object of their hearts in this life, that they abide in God, and *God in them*; holily and graciously; O how joyous, holy, and gracious then in that glorious estate, shall our abiding in God, and his abiding in us bee, to our soules for the dayes of his owne *æternity* in himselfe and our *Coæternity* with himselfe! But in this last end of man, and object of his happinesse, we are to consider, that which is observable in every object, to weet, in what formality or formall respect, God is found to be the object of mans happinesse, and *felicity*; whether in the formality of goodnesse, as he is infinitely good; or in the formality of *power*, as he is omnipotent; or of knowledge, as he is omniscious; or of wisdome, as he infinitely wise; or of truth, as he is infinitely cognoscible and intelligible;

Mat. 25. 27. Luk. 10. 42. Psa. 73. 26

1 Joh. 4. 7.

In what formall respect God is the object of mans happinesse.

telligible; or *justice*, as he is infinitely just, faithfull in his promises, and upright in his judgements mercifull in his rewards; or in the formality of any other of his attributes; *unity*, *simplicity*, *verity*, &c. Wherein (the observation and question being novell and new) I had farre rather heare a master, then be a teacher my selfe. Sure I am, that the beautified and happy, *see God in his owne very presence face to face*, for so the beloved Disciple (who sucked this truth, from the brest of truth) hath himselfe pronounced: wee *shall see him (saith* hee) *as hee is*; not obscurely as *Timeus* and *Simonides* Philosophers: who both, being required to speake what God was, the first answers onely by negation: shewing what God was not, but not what he was: the other the more he considers God, the longer time he requires to answer the King what God was: but wee shall see him with eyes intuitive as he is in himselfe. *A most pure and perfect Act: all existence and being*: all essence and nature, and essentiall existence, and Act most *pure*, without all manner of potentiallity, and imperfection. And because whatsoever is in God, is God: it cannot bee, but that hee who seeth God must needs see all that is in God: his *power*, *justice*, *wisdome*, *bonity*, *purity*, *verity*, which seeing, hee seeth them all to be the very deity and Godhead it selfe, wherewith he is unspeakeably delighted. But in what respect, is God formally the object of beautified Soules? That of God to *Moyses*, *I will shew thee all good*: may seeme to perswade, that God in the formality of the cheefest

1 Ioh. 3. 2.

Plato in dialog.

God seene by the beatified as he is in himselfe.

Exod. 33. 19.

good,

good, is the object of mans happineſſe: That of
Ioh. 17 3. *Chriſt, This is eternall life, that they may know thee the onely true God*, in the formality of *unity* and
1 Ioh. 3. 2. *verity*: that of *St. Iohn, we ſhall ſee him as he is*, under the formality of his infinite eſſence, and na-
1 Cor. 13. 12. ture; that of the *Apoſtle, face to face*, under the formality of *Majeſty* and glory; ſo diverſly, ſeemes this truth to be delivered and diſtinguiſhed unto us; yet with reverence my imperfect meditation and apprehenſion telles me, If I miſconceave not, according to that of God to *Moyſes, I will ſhew thee all good*, that God under the formality of infinite-
Exod. 33. 19. ly good: good, as in *power* he is able to protect, *wiſdom* to *direct*, *juſtice* to guide and govern, boun-
God under the formality of good the object of mans happineſſe. ty to enrich and ſatiate, but eſpecially as he is in every reſpect infinitely good in himſelfe, is the formall object of mans Felicity, and laſt Happineſſe. And this is all that I can devoutly meditate or dare religiouſly affirme, of this unſpeakeable myſtery: whereinto to dive overcuriouſly, and to be a raſh ſearcher of *majeſty*, ſhould deſerve rather confuſion then illuſtration. *Cherubins and Seraphins*
Iſa. 6. 2. beholding the divine *majeſty*, out of a trembling reverence, doe cover their faces: what ought wee
Iob. 4. 19. then do who do dwell in houſes of clay? I ſhut
Rev. 19. 1, 3. up this poynt with this reverend note; *An Alleluja*, a ſong of admiration beſeemes Gods *majeſty* in *Hieruſalem* above, but ſilence of admiration and devotion beſeemes Gods Sanctuary here on earth below, and yet not ſuch ſilence and admiration, as muſt be altogether ocious, and idle, as though man were in this life onely to conſider God confuſedly

fusedly in his creatures; for I understand that of *Austen* of a more cleare and perfect knowledge, to be had even in this life; though not so fully as in the next; *Man was created*, that he might *know his cheefest good God*; *knowing*, might *love him*; *loving* him, *might* possesse him; *possessing* him, *might enjoy him*. For the further clearing whereof, we observe in our fourth Section. Augustin. de dilig. Deo cap. 13.

THE FOVRTH SECTION.

God being the object of mans happinesse, and his last end, it is shewed by what union, he is knitt, and united to the Soule, and thereby the Soule made happy.

THe object of mans happinesse, and his last end, being found to be *God*, onely *God*; it resteth further to be considered, by what reall either union, or application, *God* is united to man, so that he doth enjoy *God*, as the present object of his happinesse and last end. And herein first most cleare it is, that some glorious union is required for the same: for God being in all his creatures, high and lowe; Intelligent and unintelligent, Sensitive and sensleesse, in three generall sorts and manners; To weet, by his *existence*, *presence*, and *power*; by his *existence*, intimely and immediately coexisting with them or rather inexisting in them: by his *presence*, Some glorious union necessary that the beatified may enioy God. Three generall Presention of God in his creatures.

intimely beholding them, and every circumſtance of them, with his all-ſeeing eyes: by his *power*, working in, with, and by them all; it cannot bee (I ſay) but that *God*, being in the ſoules of the beatified, as the object of their happineſſe and laſt end; muſt needes bee in them, in a more peculiar ſort and manner, then he is generally in all his other creatures. And this glorious union, and application, muſt be by the meanes of ſome new glorious qualities, giftes or habits imparted to the beatified ſoules: for God being immutably, vnchangeably and eſſentially in himſelfe alwayes one & the ſame and in the ſame manner (*for with him there* is no viciſſitude or courſe of changing; being alwayes one, *he is what he is*) all the change that is, muſt be in the glorified and beatified Soules. Wherein if wee will arightly conſider, there is no repugnancy nor difficulty at all to be found. For as God is truely ſaid by the meanes of the ſupernaturall gifts of *faith*, *charity*, *grace* and ſuch like, to be in the *regenerate* in a more peculiar ſort then he was in them, before thy were *regenerated* (for in the regenerate he *walkes*, *Dwells*, and feaſtes as in his houſes, temples, and *Paradiſes* of pleaſure, but on the unregenerate he looketh as yet diſtant from him;) So likewiſe *God* with, and in his *glorified* creatures in heaven; muſt needes bee vnited, in a more glorious and ſpeciall manner then he was united with them on earth, when they were onely *regenerate*, not as yet glorified. For the clearer underſtanding of which

No change in God.

Iacob. 1, 17.

Exod. 3. 14.

God in a more ſpeciall ſort in the regenerate then he is in the unregenerate.

Eph. 1. 6.
Gala. 6. 15.
2 Cor. 6. 6.
Apoc. 3. 20.

which truth, wee are to make ſome ſpeciall obſervations, and ſuppoſitions: * firſt I ſuppoſe, that this formal happineſſe, or immediate meanes thereof (which by a generall name I have called union) cannot be any extrinſecall thing, without the ſoules of the happy; For this union being required as a meanes for the attaining and conſecution of God (which is extrinſecall, and out-exiſtent in reſpect of an infinite naturall diſtance to the ſoule,) if this union, ſhould be any thing that is extrinſecall to the ſoule; then ſhould there be required ſomewhat elſe to make it inherent and intrinſecall in the ſoule, or elſe wee muſt proceed into an infinity, untill wee ſhall finde ſomewhat inhæſiue, and intrinſecall in the ſoule, whereby *God* may intimely be united unto the ſame. Againe, this union, and formall happineſſe, maketh the beatified, happy not onely by imputation; but intrinſecally and moſt inwardly happy, and conſequently, the ſame muſt needs be inherent and in-exiſtent in their ſoules. For cleare it is, whatſoever thing is extrinſecall to another, as it maketh no reall impreſſion in it; ſo it cannot give any formall but onely an extrinſecall denomination unto it; by the way of improper denomination and imputation onely; which is no more nor no other, then a meere relation extrinſecall, and it cannot be otherwiſe. For, for example, how is it poſſible that for ſuch beauty which is without the face, and not in the face, the face ſhould be formally denominated beautifull? The denominations then, which

The glorious union can bee no extrinſecall thing.

Formall happyneſſe requires an inhærent union.

An extrinſecall cannot make a formall denomination as inherent.

are of this kind extrinsecall, are like to the denominations which are attributed to a pillar, for beeing situate upon the right hand or left hand of the passenger, that goeth by it. Accordingly; if this formall happinesse, should not be inhærently intrinsecally in the beatified soules, then should they, not formally, but onely extrinsecally be denominated happy thereby; how then, shall they be found to be happy really, and in verity? Surely they should be onely as really happy, by such a manner of happinesse, as a poore man may be really releeved by such a manner of releefe, as *St. Iames* describeth in his *Epistle*. I conclude then this point as most cleare, adding this reason further and above: to weet, this formall happinesse beeing a union, it is meerely impossible it should bee such, unlesse it be found to be at last inhærent in one of the extreames, or parts, which are united: which manner of inhærency, cannot be in God, it must therefore of necessity be in the glorified creature.

Iam. 2. 15. 16.

No other substantiall reall union possible betwixt God and his creatures then personall.

Secondly, I suppose, that betwixt God, and any of his creatures, there is no other substantiall, reall and intrinsecall union possible, then that which is personall; which manner of union was truely found in *Christ*; whereby *the Word was made flesh*, that is, subsistentially and personally *dwelt amongst us, full of grace and truth, as the onely begotten Sonne of the Father*. I say no other substantiall reall union possible, then that which is personall and substantiall: for by the very

Ioh. 1. 14.

Ioh. 1. 12.

very principles of Philosophy it is most manifest, that God cannot, neither as a substantiall part, be informed (as matter is) nor substantially informe (as the forme doth:) for either of them to informe or to bee informed, includeth imperfection. Of which kind, in God who is a most pure and perfect essentiall act, there can be no sort, nor degree at all. I am not ignorant, that some excellent witts, have affirmed; that Gods act of *intellection* and understanding, wherewith he beholdeth himselfe, may bee, yea, and is really united, unto the understandings and intellective parts of the beatified Soules; and that they by the very same act of intellection, wherewith God beholdes himselfe, do see and behold God, as he is in himselfe; So that God and the Beatified, with one and the same *intellection*, do behold God *as he is in himselfe*: God beholding himselfe, and comprehending himselfe with an infinite action; but the beatified with the same infinite action, beholding and seeing him finitely and by participation onely.

Apud Caprolum in 3. dist. 14. 9. 1. et Greg. Arimin. in 1 dist. 7. 9. art. 2. conclu. 3.

These men, though they seeme to have many great reasons, whereby they endeavour to shew such an union to be as possible, as the union personall in *Christ*; or the union, that is face to face, in the beatified and blessed is; yet doubtlesse they are greatly mistaken, as by sundry reasons may appeare. As first thus; that if the very vision and intellection of God were so united (as they dreame) to the soules of the beatified; yet they should not therewith be able intuitively to

The beatified cannot see god by the same act of intellection and knowledge wherewith God seeth and beholdeth himselfe.

see God, for it implyeth, that the power intellective of the soule, or the power volitive of the will of the Soule, should know or understand; will or desire, by any other actions, then such as are efficiently from themselves; which without impiety cannot be affirmed of the intellection of God, as though it could be efficiently from them. To confirme this; An action vitall & of life, doth essentially depend of a power of life; that power vitall which useth, it: and is and must also bee essentially immanent (if as an action) in the same power, which useth and produceth it. Againe, it is not possible to declare, how the action of God, as an action, should be united to the understanding power of the beatified. Againe: how is it possible, for them to distinguish and shew, how the Beatified themselves do see and behold God, in different degrees of vision, if they all see and behold him, with one and the same intellection; and yet most certeine it is that the Saints differ each from other in degrees of *glory*; as *the starres* in the firmament do differ from each other in degrees of clarity. Againe, how is it possible that the Beatified, should not comprehend God, by seeing as much in God as God himselfe doth, if they see and behold God, with the same vision, & intellection wherewith God seeth and beholdeth himselfe? Againe, how should the happinesse of the beatified, be onely a partaking and participation of Gods owne happinesse, (as all the *Ancients* have affirmed, and *Councells* have determined

1 Cor. 15. 41. 42.

determined,) if one and the ſame action, ſhould be one and the ſame formall happineſſe of God, and the creatures? May wee not here apply to our purpoſe, thoſe words which the ſixth generall *Synod*, uſed (in like caſe) againſt *Eutyches? Neither will* wee *allow in* any *thing or reſpect*, one and *the ſame naturall operation of* God, and *the Creature, that* neither *we may elevate that* which is *Created* into *the devine eſſence*: *neither depreſſe downe, that* which is *excellent* in *God, to the ſtate and condition of the creature.* I conclude this point, affirming this opinion of theſe Schoolemen to be ſo greatly againſt the glory and majeſty of God, wherein they affirme that one and the ſame viſion of God, is the formall beatitude & happineſſe both of God and of the creatures; that it is rather to be reputed an error, or hereſy, then an opinion to be tolerated.

An erronious opinion of certeine Schoolemen.

Thirdly, I ſuppoſe that the laſt felicity and happineſſe of man, muſt be ſo full and compleat, that it muſt beatifie, and make happy, the very nature of the ſoule, which is eſtentially life; and all the powers of the ſoule, which as powers of life are eſſentially vital, naturally apperteining to life, and eſſentially depending of, or emaning from the life of the ſoule: which being ſo, wee muſt of neceſſity find out, how or by what union or guift the very ſoule in her owne nature, how and by what union or guift the very powers of the ſoule, are in themſelves, immediately & intimely united to God, & thereby made happy. Touching the ſecond point, no doubt can be

The ſoules beatified muſt of neceſſity bee happy by ſome formall and vitall actions and of her ſelfe

be made (for it is confeſſed by all) that the vi-
converſant and exerciſed about God. Pſa. 36. 10. Colloſ. 1. 12. Apoc. 22. 5. 2 Cor. 13.
tall faculties, and powers of the ſoule, (to weet the will, underſtanding, and memory, are not onely united to God by glorious habites; to weet, the underſtanding by the light of wiſdome; the will with and by the light of glorified Charity (though it be the ſame eſſentially with the charity of this life) the memory with a glorious habitt of fruition for the tention and poſſeſſion of God in ſecurity; but further alſo that they are united to God, by their proper operations and actions; the underſtanding by a cleare viſion and ſight of God; the will by a burning and ardent affection of the love of God; the memory, by a joyous ruminating and recogitating of the ſecurity of her happineſſe in God. Theſe things (I ſay) are cleare, but the greateſt difficulty is, whether the ſoule her ſelfe, in her owne eſſence and nature be immediately united to God, or no: If ſo, then by what manner of gift or quality ſhe is ſo united. I call this the greateſt difficulty, not in reſpect of the thing it ſelfe, but in reſpect of the judgements of later *Schoole-Divines*; who generally acknowledge, no other union, betwixt God and the ſoules beatified, then ſuch, as is by meanes of ſuch glorious habits, and qualities, which are immediately and ſubjectively in the powers of the ſoule; and by the meanes of ſuch actions, and operations, which the powers of the ſoule, enabled by ſuch glorious habits, do produce: I ſay, the point in it ſelfe is not difficult; nay rather, it is facill

By what manner of actions the powers of the ſoule are converſant upon God.

A generall conceipt of the Schoolemen.

and

and apparent.

For first, how cleare is it, that God by a glorious illapse, and most intime presence, is to be present to the beatified soules themselves, whereby the soules, (who of themselves are onely a naturall life) even as in this life by a gracious renovation they become regenerate; so by a life glorious in the celestiall kingdome, they become glorious, and immortall: The life naturall, is onely an *immortallity*; the life gracious is an assecured *sanctity*; the life glorious, though by participation, yet is a glorious *coeternity* of durance with *immutability*. Againe, cleare it is, that God, must be united, and gloriously united to the soule, and her powers; before shee can by her understanding see; by her will, love; by her memory embrace God. Now this uniō, what else can it be, but a very state of happinesse? happinesse and a very felicity in estate; even as happinesse by vision, actuall love, and delight, is happinesse in exercise and operation. Againe, if there were no such glorious insliding illapse, and inpresence of God in the soule; but that all formall and glorious presence of God, with the beatified soules, should be onely by actions and operations; then this would follow; to weet, that the last happinesse and felicity of the soules beatified, should be immediatly from themselves (for themselves by their powers immediately do produce such actions) and mediately onely from God, by the mesnes of those glorious habits, which he onely infuseth, and imparteth to

The soule herselfe is immediately united to God, and not onely by her powers, and the actions of them.

them; but this sequele were very absurd, for thereby not the last end (God) but the soule her selfe, by the meanes of such glorious habits, should beatifie, and make herselfe happy. And this point doth the better appeare; if we consider, that which is most evidently true; to weet, that the actions of the *vision* of God, of the love of *God*, of delectation in God; are effectively produced by the glorified powers and faculties of the soule herselfe; for these being both actions, and vitall actions or actions of life; and immanent actions as actions, they must of necessity, be from the soule, whose actions they are: for it implies contradiction in very termes, that actions as actions should be from any other powers then from those, whose actions they are. And as they are vitall actions, or actions of life, it also implyes contradiction, that as such, they should be from any other powers or faculties then from such as are essentially vitall, and of life. Againe as actions immanent, they have essentiall, and immanent dependency, on the powers from which they are effectively.

Actions vitall and of life must of necessity be from powers vitall and of life.

By this it is apparent, that the happinesse of man consists not (whatsoever Pope *Benedictus* may seeme to have desired and certeine Schoolemen may have affirmed) onely and intimely, in the actions and operations of the beatified soules: For an estate perfect and consummate, and a glorious grace of light, (whereby they are conjoyned to God, and enabled to see *God*, face to face: thereby to love him for himselfe:

to

to delight in him as he is in himselfe;) is so necessarily and absolutely required, that it is the very corner stone, and foundation, whereon all the rest is built, and which doth thencefrom by necessary consequence follow. Againe, this may be shewed, by an argument, drawne from the imperfect naturall happinesse, which may be had in his life: for, although the exercise of this consists in operation, yet it presupposes a state and condition fit and perfect for such operation, which otherwise not possibly might or should be had: so likewise in the last happinesse of man. Further to confirme this point more strongly; The last happinesse being the full perfection, of that which is cheefest in man: the object of the happinesse (which is God, onely God) must of necessity, be immediately united to that which is cheefest in man; to weet, to the very nature of the soule herselfe; which is cheefe in man, yea formally man: but but this can be no otherwise done, then by a glorious immutation and change, made in the soule herselfe; by the imparting unto her by grace, a glorious and consummate estate of participated *eternity*, which is the foundation, and root of all that most glorious exercise, in seeing, delighting, and loving, of, and in God; which the beatified in heaven doe enjoy.

The last happinesse requires a consummate estate of the beatified.

The obiective happinesse of man must of necessity bee vnited to that which is cheefe in man, and whereby man is man.

The *Apostle* St. *Peeter* termes this an *uncorruptible Crowne of Glory*. And perhaps, of this, though in darke and obscure termes, the *Apostle St. Paul* speaketh, where he affirmeth, that the

1 Pet. 5. 4.

2 Cor. 3. 18.

followers of *Christ*, *are changed into the same Image of Christ*, *from glory to glory*. This is the *morning Starre* which the Son of *God* hath promised; to give unto them that hould fast their faith, that overcome, and keepe his words unto the end. This is the *white glorious robe*, wherewith those, that stand before the Lambe and the throne, are cloathed and adorned. This is, that very *glory of God*, *and light of the Lambe*, wherewith the heavenly Citizens are so illustrated, that they need not, either light of the Sunne, or of the Moone. This is that very estate, place, or *mansion* of participated *eternity*, which the Sonne of God promised to his disciples, that he went to provide for them; to weet, as it is expressed in another place, that they should *walke with him in whites*, *for that they were worthy thereunto*. This is that *very Crowne of glory*, wherewith the Saints of *God* in their very soules be crowned and invested, when *Christ* himselfe shal appeare in glory to beatifie and *make happy all those that expect*, *and love his comming*. And thus it is evidently shewed, that there is a glorious estate, and permanent glorious condition of the beatified in their very soules themselves, whereby they are intimely and immediately united to *God*: whereupon I make a fourth supposition.

Reve. 2. 28.

Reve. 7. 9.

Reve. 21, 23.

Ioh. 14. 2. 3.

Reve. 3. 4.

2 Cor. 4. 17.

Colloss. 3. 4.

Fourthly, I suppose, that this glorious condition and state of the beatified, is not as a bedd of doune for sleepe and rest onely without any exercise or operation at all; no; it hath inseparably joyned with, and incessantly emaning from it,

it, a most glorious exercise of the actions and operations of every power and faculty of the soule: nay, it is impossible to conceive, how there should be a glorious satiety of happinesse, if there be not an incessant and never intermitted exercise of glorious operations, and a very apprehension of that glorious estate and condition of happinesse, wherein the beatified are.

The estate of happinesse requires that the soules of the beatified should be in a continuall glorified exercise of glorious actions

This truely is most apparent. The *Cherubins* and *Seraphins* with incessant admiration, sing the thrice *holy, holy, holy*, holy Lord *God of Saboth*. The sweet singer of *Israell*, accounts all those blessed, that dwell in the house of the Lord; *for that they shall* for all eternities blesse and sing praises unto the Lord; Now these divine cries and elevations of admiration, *holy, holy, holy, Lord God of Sabboth*, of the *Cherubins* and *Seraphins*; these praises and collaudations of the Saints; those *Alleluias*, praise ye the Lord, praise ye the Lord, recounted by the *Prophet* in the *Revelation*; are they ought else? or can they be ought else? then thir severall actions and operations of *vision, love, joy, delight, reverence, admiration*, which the *Angells* and *Saints* seeing *God*, have with *God*, in *God*, and of *God*: with *God*, because they are made partakers of the very joy of the Lord; in God, because they shall see him as he is: of God, because he is the eternall fountaine of light, streaming into the soules and spirits of the beatified; a most glorious light whereby they see God and his glorious *Majesty* most clearely: and consequently they cannot but *love* him, but *de-*

Isa. 6. 3.

light in him; admire, reverence, and adore him; *casting their crownes* before him, thereby acknowledging him for the *Alpha* and *Omega* of themselves, of their glories, and of all creatures whether in the *Heavens* above, or on the earth belowe, or within the bowells of the earth beneath.

Fifthly, I suppose, that this glorious exercise, consists in divers glorious intime, inpresent and intuitive operations and actions of the beatified soules in, and on God. Some there are, who do thinke, that there is in the beatified, an abstractive knowledge of *God* by his creatures, and consequently an answerable love arising from the same; but without all question they are herein mistaken: for seeing the knowledges of *God* by *faith* and *prophecie* (as being obscure, in part, and imperfect, and of *God* absent) are to cease, and to be evacuated, when as the cleare and intuitive vision of him, shall be given unto the beatified; why then shall wee require an abstractive knowledge of *God*, by and through his creatures, whenas he shall be *seene as he is in himselfe?* whenas, he shall *be beheld face to face?* whenas we *shall know him even as wee are knowne*, not obscurely in a shadow, but clearely, perspiciously face to face. By which intuitive vision, the spirits and soules of the beatified, shall be so filled, inebriated, and so swallowed up, that the pretended abstractive knowledge of *God*, by, and in his creatures, shall be altogether needlesse, yea perhaps impossible, if we would stand longer to discusse the same. And so I come more specially to distinguish the

1 Cor. 13.

principall

principall actions and operations, which the beatified have in and on God.

The first and prime action of the beatified, about and on God (the fountaine of all the rest) is a cleare and intuitive vision of him, *as he is in himselfe*. It is presentiall, with God, before God and in the presence of God: thereby not onely seeing that which is manifest of God, in regard of his creatures, but also that which is manifest of God in himselfe, by his owne infinite essential light; *For God is light, and in him there is no darknesse at all*: And by this intuitive vision of God, the beatified spirits so see God (their intellective powers being enabled thereunto by the light of glory) that their powers are thereby fully satiated and at rest; most sweetely and joyously injoying that, which God promised to *Moyses*; *I will shew thee all good*. Out of this presentiall and intuitive vision of good, all good clearly beheld, there followeth necessarily a double love of *God*: I said necessarily; for it is impossible, that good, all good, essentially good, having no evill in it, should clearely bee proposed to the understanding, and that the will (whose proper and formall object is good) should not love and embrace the same. Now this love, is a double tendency, or embracing of the soule, into, and of that infinite goodnesse which is in God, first of that infinite goodnesse of God as he is good in himselfe, goodnesse it selfe; secondly, of the very same goodnesse of God as by participation it is imparted, and cõmunicated, (as their last end and

1 Ioh. 3. 2.

The first glorious action of the beatified.

1 Ioh. 1.

Exod. 33. 19.

Second glorious action.

and finall good) unto the ſoules and ſpirits of the Beatified. This with reverence I preſume to declare by that which the *Apoſtle* delivereth in his Epiſtle to the *Corinthians*: to weet, *that* 1 Cor. 13. 8. *love never fadeth away*; whereby it is moſt apparent, that the *love* of the regenerate in this life, & the *love* of the beatified, in the life of bliſſe and glory, is one and the ſame eſſentially and in nature; the onely diverſity is, that by an exceſſe of perfection, that of the beatified doth exceedingly ſurpaſſe, that which is of the Pilgrimes in this valley of *mortality*. If then the love of the Elect, whilſt they are in the way, abſent from God; and the love of the Elect, when they are in their country, and at their end preſent with God, be one and the ſame; then muſt it needs follow, that as the love of the Elect in the way, tendeth with a double reſpect to God, to love *God* as he is good in himſelfe, and to himſelfe, (which is the love of friendſhip and amity) and to love him, as he is good to his elect, their totall and finall good (which is a love of a holy and ſacred concupiſcence) ſo likewiſe the love of *God* in the beatified inclineth them to love *God* as hee is good to himſelfe, and in himſelfe, and as he is moſt graciously good unto themſelves: And can there be made any doubt of this? what? ſhall the habit of *love & charity* moove & incline us moſt divinely to love God, in both reſpects, as he is obſcurely ſeene by faith, whileſt wee are *Pilgrims* and travellers in this mortall life? and ſhall not the ſame habitt of *love* and *charity*; being

A double kind of glorious love.

ing now perfected and glorious, neceſſarily and inevitably moove us, to love God in both reſpects, for his goodneſſe as it is infinitely in himſelfe, and for his goodneſſe it as it is, and as he is by participation communicated unto us. Yea, this is ſo apparent, that the man *according to Gods owne heart*, profeſſes what his love was in this life of mortality, and what he longed for, and longed after, in that life of glory and immortality, thus; *What is there*, ſaith he, *for me in heaven, beſides thee*; and beſides thee, what would *I upon earth, the God of my heart and of my ſalvation, and my portion for ever?* Pſal. 73. 25. 26.

Vpon and out of this double love of the infinite goodneſſe of God, both as it is in himſelfe eſſentially himſelfe, and to his elect by participation (not now abſent from them, but moſt intimely preſent with them) there ariſeth a double joy and gladneſſe; joy to ſee God, whom they ſo dearely love, infinitely good and happy in himſelfe; joy to ſee themſelves, in full and ſecure poſſeſſion of that infinite good as their laſt end, and the compleat object of their happineſſe. This joy is that whereof *Auguſtine* very excellently. *There is a joy which is not graunted to the wicked, but to thoſe who worſhip thee freely, whoſe joy thou thy ſelfe art, and that is, the very life of happineſſe, to joy in thee, and for thee, that is the bleſſed life, and there is no other.* Of this we are to underſtand thoſe joyous words of *Chriſt*; *Welcome, well done good and faithfull ſervants*, you have *beene faithfull in a little, I will make* you *rulers over much: enter into* A double glorious ioy. Auguſt. lib. 9. Confeſſ. Matt. 25. 21. 24.

ter into thy Maſters joy. Loe, the Maſter of this joyous feaſt, calls his owne joy the joy of his faithfull ſervants; which is ſo great, and ſo ſurpaſſing, that holy *David* dareth thus by a familiar metaphore to expreſſe the exceeding ſweetneſſe of the ſame. *They ſhall be ſatiated* (he
Pſal. 36. 8. ſpeakes of the *Beatified*) *with an over plentifullneſſe of thy houſe, and with a torrent or river of thy pleaſures, thou ſhalt inebriate them and make them dronke.* O moſt dviine *ſatiety*, O moſt ſacred inebriation of the beatified ſoules (*Seeing, loving, delighting & enjoying* God) of *love*, of *adoration*, of *admiration*, of *aſtoniſhment*, of *content*, of *ſatiety*, of *reſt*, of *delight*, of *joy*, of *enjoying*. O bleſſed Spirits, O Beatified Soules, ſo ſatiated, ſo inebriated, that ſeeing and admiring they cannot but admire at, and delight in, ſo infinitely good, ſo infinitely ſweet, ſo infinitely joyous a *good*. Holy *David* conſidering the ſame, could not but with an elevated Spirit cry out, *O how amiable* are thy dwelings
Pſal. 84. 1. 2. thou Lord of hoſts! *my ſoule longeth and fainteth after the Courts of the Lord.* *Bernard* moſt ſweetly; *The ſweet aboundance of that houſe*, and the *Torrent*
Bernard in dedicat. ſerm. 4. of that pleaſure, *neither* eye *hath* ſeene, *or eare heard, nor the heart of man hath conceived. Doe not thinke therefore O man*, to heare that *which the eare of man hath not heard; neither ſeeke thou of man, to know what that is, which the eye of man hath not* ſeene, *nor the minde of man hath conceived*; Let us *rather manfully and courageouſly labour in theſe our tabernacles, that in the end, we may be glorioufly glorified, in the houſe of Gods* bliſſe *and glory above, and be made*

made partakers of that joy, which shall never fade, nor fall away; which shall be such as it shall fully satiate, and yet never cloy; ever be had, or enjoyed; and yet ever be desired: not with anxiety after more or other, but with a most assured continuance of the same. Againe thereof Austine very divinely. *There shall be whatsoever shall bee worthy of* love, *neither shall any thing be desired, which shall not bee there; all that shall be there, shall be good, and the supreame God, shall be the soveraigne good, and most happy it shall be to knowe, and to be assecured, that that good shall ever be. There shall wee be at rest and see thee; there shall we see and love thee, wee shall love and prayse thee, which shall bee our end without end. For what other is our end, than to come to a kingdome, which hath no end?* thus he. *Besides the above expressed actions, and operations of the beatified soules and spirits, I doe observe another*, which I call a retention or *holding* or possession of God, which whether it be all these actions together, as they are exercised upon God so intimely, and gloriously *present*; or whether there be besids them another action of *conquiescency*, and resting in, and upon God, as the last and compleat end of the beatified, it is not easie to distinguish. Sure I am, that such a rest and conquiescency there is, the which in all humility and modesty I will endeavour to difference and distinguish; and O most happy my *Soule*, when I shall come, clearely to behould, and know the same. O *how* with the very heartstrings of my *soule, do I not onely desire but long after the same! O the* God *of my heart, my Soule longeth after* thee, to see

Austine his 12. de Trinitate.

thee, to love thee, to delight in thee, and to live and reſt in thee and by thee, for ever and ever. O fill and repleniſh my Soule here ſo to feare thee, that in the end I may attaine thee to enjoy thee; Amen. It cannot have beene unthought of by any, who have arightly thought of their laſt end,

2 Tim. 4. 8. and of that happineſſe, which is layed *up for all thoſe that love God and his comming*; but that they have in their ſoules conceived a living hope, and fervent deſire of attaining unto the ſame. We glo-

Rom. 5. 2. rye, ſaith St. *Paul, in the hope of glory of the ſonnes of God.* *Iob* laid up in his breaſt, as a moſt pretious jewell, the hope that he had, that he ſhould

Iob. 19. 27. *by himſelfe ſee God his redeemer and Saviour.* We are

Heb. 10. 23. all *encouraged to hould faſt the confeſſion of our hope, a hope firme and unmooveable.* The *Apoſtle* he de-

Phi. 1, 23. ſired to be *diſſolved, and to be with Chriſt.* And what faithfull ſoule is there, who longeth not for, and deſires not after the comming of the Lord;

2 Tim. 4. 8. that he may enjoy that crowne *of glory and happineſſe, which God hath laid up for all thoſe that love his comming?* Now this hope of the laſt happineſſe and longing after the ſame, if it be arightly conſidered, will be found according to the doctrine of all ſound Divines, to be ſpecially an action or affection of the will of man (enabled and illuſtrated by grace) tending to and longing after God abſent: which affection of hope and deſire, ceaſeth not, untill the good that is deſired and hoped for, is obteined, and made preſent; but the good being had and attained unto, then the affection of hope ceaſeth, for what we have and injoy, we hope not for,

not for, nor long after; That *which a man seeth (that is*, as I interpret him, seeth and by sight injoyeth) *how can he hope* for, saith the *Apostle?* Rom. 8. 24. 25.
Austen excellently, *Hope is a child of faith, by which man hopeth (from him whom he knoweth,) for that* which he yet hath not; which hope, being in this state the expectation of an *immortall* life, I do fitly call it, the very *life of this our mortall life*; the which (though fortune often failes) will never faile, nor in the end deceave the upright and Innocent. Who, because by hope he waiteth *on God*, and hath his heart reposed upon God, as *Susanna* had hers, is as confident as a *lion*. August de spirit. et lit. Dan. 13. 35.

Now when as these affections of *hope* and *desire*, by reason that the good which was hoped for, is obteined, doth end and cease, there must needes in lieu and place of these former, succeede and follow, some other action and affection of the will, which formally and respectively, must answere unto the former; The former was hope to; this must be a tention and possession: the former was desire after, this must be use; the former was longing after, this must be fruition and injoying; the former was tending to the good, to attaine it; this a tention, rest, and conquiescency in the good attained. The motion of the stone to the center, and the resting of the stone at, or so neere the center as possibly it may, is like the hope or desire; and tention or possession of man to and in its last end. Now as the motion of the stone to, and the rest of the stone in or at the center, ariseth from, and is agreeing to, the naturall inclinati- Some glorious action of the will must needs succeed in roome of the action of hope.

on which the ſtone hath to its center; ſo likewiſe the deliberate hope, deſire, or inclination whether naturall and rationall, and ſapientiall, and ſupernaturall, of the ſoule and bleſſed ſpirits to their laſt end: whether naturall or ſupernaturall, and their reſt and conquieſcency in the ſame, is from one, and the ſame faculty of the ſoule, to weet, the will: whether naturally (if to her naturall end) or ſupernaturally (if to her ſupernaturall end) *ſhee bee enabled*, ſtrengthened, and illuſtrated for the ſame.

And although it falleth out often, that the ſame faculty which inclines to good things, doth not alwayes by it ſelfe attaine and apprehend the ſaid good things, but they are attained and apprehended, by ſome other powers; yet the ſame power and faculty, that deſires them, and inclines to them, doth reſt in them, and delight in them, being had and attained. For example, the heart of man deſires ſome rich treaſure or Iewell (for Matt. 6. 21. where the treaſure is there is the heart alſo, ſaith our *Saviour*) and yet the hand, and other powers of man take immediate poſſeſſion and apprehend the ſame: nevertheleſſe the ſame being attained, the heart or appetite of man, takes content, pleaſure, and reſt in the Iewell, or treaſure obtained. So likewiſe the will of man is that, which enclines whole man, either naturally by her naturall force to ſome naturall good; or ſupernaturally, by abundance of Grace ſupernaturall and ſapientiall, to her laſt end and happineſſe; But the attaining and apprehenſion thereof, is by the cleare viſion, and fervent

and fervent love of God, as he is in himſelfe. And yet nevertheleſſe, the eternall reſt, repoſe, and conquieſcency (which I call *fruition*) in the ſame God, ſo clearely and intuitively ſeene, ſo ſweetely beloved; is immediately from, in, and of the glorified will, whoſe proper action as it is to deſire and hope for: ſo it is eternally to reſt and repoſe herſelfe and all other faculties of the ſoule, yea the ſoule herſelfe in the laſt end of her happineſſe, and her cheefeſt and onely good: So that it is ſhee that commands *this conquieſcency* and reſt unto herſelfe.

Be turned O my ſoule into thy reſt! For the Lord hath done well for thee: It is ſhee that exults; *This is my reſt, here will I abide for ever* This is my *joy* which no power ſhall take from me: This, this is that *eternall reſt* and conquieſcency which the *Apoſtle* adviſeth us ſo fervently to purſue: This is that happy and moſt ſweet repoſe which the reſtleſſe *Ambitious, Avaricious, Preſumptuous, Contentious, Blaſphemous, Luxurious, perjurious ſpirits* ſhall never injoy: For as it is in the Revelation, *They ſhall have no reſt neither day* nor *night, becauſe they ſerve ſuch Gods in their* workes (although they may have tongues and lookes as Angells of light) Gods their owne luſts, which *ſhall give them no reſt neither day nor night.* Oh that ſuch wretched ſoules (who imitating *Satan*, ſeeke reſt in ſuch drye places of *Pride, Avarice, periury, Blaſphemy*) *returning into themſelves*, and repenting them of their manifold tranſgreſſions (*whether by their walking in the counſell* of the *ungodly, or ſtanding in the*

Pſa. 116. 7.
Pſa. 132. 14.
Heb. 4. 10. 11.
Revel. 4. 1. & 14. 11.
Ierem. 16. 13.

Psa. 1. *in the way of* sinners, or sitting on the *chayres of* the pernicious scorners) would endeavour for
Psa 95.11. that rest which God *hath sworne he would never give to those who have hardened their hearts against his calls*! And will he then give it to those who shall willingly and deliberately either for *gaine* or envy forsweare themselves, and abjure themselves out of his protection, *So helpe* us *God so helpe us God?* O the most fearefull and execrable evill of perjury, of Elder and of Latter times! That worthy Cardinall of Cambrey *Peter* de *Aliaco*, hath a fearefull saying touching the coruption of the Popish church of his times (to weet, at and about the time of the Councell of *Constance*) *That the Church was come to that passe, that shee was worthy tobe ruled and governed by reprobates*: which his saying may we not interpret in respect of most fearefully Blaspheming the Majestie of heaven, by most execrable false *oathes* and *perjuryes*? And surely who may or can be reputed to sinne more fearefully, than those who by false *oathes* and *perjuries* do willingly and premeditatly put themselves out of Gods protection? If they who
Matt. 10. 33. shall deny *God before men shall be denyed of him before his Angells*? what shall or can become of them who shall deliberately abjure him before men? But to returne to our purpose touching the rest and repose of the soule in God and his Graces;
Matt. 17.4. *Peeter* upon the mount no sooner beheld the glorious transfigured body of *Christ*, but he cryes out with a most fervent longing desire of, and repose in that object; *Let us make here* (saith he to *Christ*),

Christ) *three tabernacles, one for thee, a second for Elias, a third for Moyses*; So naturall it is, for the will, to rest and content her selfe in *Good* present, apprehended by the understanding as *Good*; that it is impossible, that the will should not, according to the measure of the *Good*, take content therein; How then is it imaginable or possible, but that *God* infinitely *good*, being as such proposed to the will (beloved dearely, and enjoyed happily) but that the will possessed with such a sweet trinity, of *sight, love, and joy*; should (solacing her owne soule with infinite content) thus crie out to her selfe, *This is my rest*; *here will I dwell, and abide for ever?* The heart of man, is restlesse, till it come to its last end, which being once attayned, her æternall rest is a verie banket of unspeakeable joy and peace. *S. Austen* verie worthily; *Thou hast made us O Lord for thy selfe*, and *restlesse are our hearts, till they come unto thee*: But when they are come, their rest is a supper of everlasting sweetnes; the which, my meditation could affoord to call, a celestiall and divine satiety, of a never satiated soule, and a supernall inebriation of glory, whereby the soules beatified, and all their powers, and facultyes of them, are filled with so great a iucundity as it is possible for them to attayne to; and so are therewith most divinely satiated. The Royall Prophet, of this glorious banquet professes and singeth thus, *I shall be filled, and satiated, when thy glory shall appeare.* *S. Austen* hereof most sweetely: *Such shall bee that delight of beautie; that it shall*

Pſal. 131. 14.

Auguſt. 1. Confeſſe.

Pſal. 17. 15.

Auguſt. tract. 3. in Ioh.

it shall be alwayes presens with thee, and yet thou never satiated; or rather thus; that thou maist be alwayes satiated, and yet never satiated: for if I shall say that thou shalt not be satiated; there shall be a hunger and thirst: if I shall say, thou shalt bee satiated, then wilt thou feare a cloying there; where shall bee neyther famine, hunger, nor thirst, nor any tedious cloying, not then shall I say? I know not; God hath that, which he will bestowe.

And so concluding this poynte, not having more what to say, of the sweetnesse of this sweetnes; of the unsatiadnes of this satiety, of the iucundity of this eternall rest; I pray, and beseech *God* of his infinite mercy, that he wil be pleased to conduct my Soule, and the Soules of all the devout and faythfull readers hereof, to the haven of *rest*, and heaven of *Satietie*. *Amen.*

FIFTH SECTION.

Wherein is more particularly handled, in what action, or actions, the last happinesse of man, doth specially consist.

THe principall actions, of the last happines of man, being thus distinguished: I observe first, that if a man would imitate the schoolmen, the *Thomists and Scotists*, then were he to distinguish, wherein, and in what action formally and principally, the same happines doth consist: The learned cannot bee ignorant, what fervent disputes there are, betwixt the *Scotists* and

and Themists on this poynt; the former giving the same unto the act of the will, the other, unto the act of the understanding; which their opinion eyther syde endeavours, by sundry reasons to prove and confirme; but in my opinion, they tosse *Sisiphus his Stone, they labour in vayne*; for what neede they, with the quintessence of their witts, to refine and distinguish farther, than the holy scriptures have done? Who is ignorant, that hath read the scriptures, but that the last happines of man, as it is sometimes called the *joy of the Lord*, whereby the will (the immediate subject and Efficient of joy) seemes to have the preeminency; so elsewhere, they pronounce *life everlasting*, to consist in *the knowledge of God: This is life everlasting*, that they *may know thee, to be the only true God; and whome thou hast sent Christ Iesus*. Like observations I might make of other passages of scripture; but the pointe is cleare, that in the Phrase of holy Scripture, the happinesse and felicity of man, doth consist, in all those integrall partes, which hee attributes thereunto: to weet, cleare and intuitive *Vision, Love, Ioy, Delight, Peace, Rest, Eternall Praysing, & Adoringe* of God with such like, by which it is cleare that in the sense and intent of holy scripture, the last happinesse of man (to use *Boetius*, his phrase,) *is a state perfect with a confluence of all that is good*; but wherein formally it doth consist, or what is the principall action thereof, it doth not expresse; and therefore herein, I require modesty in the *schoolemen*; and I would to God that

Mat. 25. 21. 25.

Boetius l. 3. de consolat.

in like controverſies, all men (which would bring great peace to *Hieruſalem*) would imitate and expreſſe ſuch modeſty as is requiſite; but there is no hope of amendment. I cannot therefore, but here lament that arrogant and itching reſtleſſenes of ſome witts, and in none more apparent than in the *Pope and Tridentine-ſages*, with the ſtatizing *Ignatians*; who in not unlike controverſies, by teaching and preaching; by decreeing and comaunding; what is *formall*, what is *materiall*; what is *principall*, what is *Secondary*, have formally, if not overturned, at leaſt ſevered and diſioynted, many of the churches of *God*. O yee that are *Traditioniſts*; And O wee, that worthily embrace nothing for *fayth*, but what the holy ſcriptures have recommended unto us: O doe not yee; nor let not any of us, diſioyne and ſeparate *thoſe* thinges which *God* hath joyned together; O let us, with a religious reverence, uſe the verie phraſe of holy ſcriptures; where they attribute to any action or operation a *principall concurrence*; let not us deny it: where they graunt *a neceſſarie concurrence*, let us graunt it; where they require *a neceſſarie concurrence*, *conjunction*, *or ſociety* of many actions to ſalvation; let us teach the ſame. O let us feare that curſe which is threatned againſt thoſe *that ſhall eyther adde or diminiſh, to, or from the ſacred word of God.* But to returne to our purpoſe which wee have now in hand.

Reve. 22. 19.

If nothing, can truly and ſolidly bee affirmed of the laſt happineſſe, and glorioufe felicity of man,

man, beſydes that which the word of *God* hath revealed, from the boſome of the *Father*, and all that which indeed is revealed, doth onely (not ſpeaking of the formality of any action more then other) declare unto us, that the ſame happineſſe, is a *ſumme* of all good things; a *Confluence* of all *Ioy and Peace*, and other ſuch excellent things, *as eye hath not ſeene, eare hath not heard, nor the heart of man hath conceaved*; *then undoubtedly* (if we would arightly diſtinguiſh) wee ſhould rather confeſſe our owne ignorance therein; than overboldly and arrogantly to confine the formality of the ſame, rather to the actions of the wil, then to thoſe of the underſtanding, or to theſe of the underſtanding rather then to thoſe of the will. *S. Auſten* excellently, *That which God hath prepared for thoſe that love him, is not apprehended by fayth, is not attayned by hope, and is not comprehended by Charity: It ſurpaſſeth theſe deſires and wiſhes; it may bee gotten and acquired, but it cannot bee fully eſteemed or prized*: And ſo not daring peremptorily to affirme, wherein only (and in nothing elſe) the formality of the ſame doth conſiſt, I conclude this obſervation with the ſweete ſaying of venerable *Cyprian*. *The Saynts, ſhall all rejoyce in glory, they ſhall ſee God, and they ſhall rejoyce in him; they ſhall be glad, and delighted; they ſhall flowe in glory, and be jocound with an eternall felicity; There they ſhall not only taſt how ſweet God is, but they ſhall be filled and ſatiated with a wonderfull ſweetnes; nothing ſhall be wanting to them; yet nothing that is hurtefull, with them; Chriſt preſent*

Iſa. 64. 1 Cor. 2. 9.

Auguſt: lib. 22. de Civi.

Cyprian de laud. de Martyrii.

shall fill and satiate everye desire of them; they shall not waxe ould, they shall not languish, they shall not rott; A perpetuall sanitye, a happy æternity, shall confirme the sufficiency of that happinesse; there shall be no concupiscence in the members; there shall arise noe rebellion of the flesh; but the whole state of man, shall be chaste and peaceable; last of all, God shall be all in all, his presence shall fill and satiate, all the powers and facultyes, both of body and mind: all needfull service and ministration of Angells shall cease; the whole City, being filled and arightly ordered; the state of this consummate happinesse, shall neyther bee innovated, nor chaunged: Thus hee with many more excellent prayses of that glory, and yet hee expresseth not, the least part of the excellent joyes, which shall be injoyed there: for to conclude this poynte in *Austens* phrase, *VVee maye more easily shew, what is not there, then what is there*; wee may more easily declare, what ill is not there; then expresse, the gloriouse eminency of all *good, that is there.*

August.

Though I dare not distinguish peremptorily, with eyther Sect of the *Schoolemen*, wherein the formality of mans happinesse doth consist; yet wee may not deny, but that in that most gloriouse estate; three gloriouse *Actions*, are most specially recommended and spoken of by the *Scriptures*; to witt, *Vision, Dilection, and Ioye, or Fruition*; which three, certeyne schoolmen call the dowrie of the *Beatified* Spirits; but they are undoubtedly mistaken: for as in carnall marriage, the dowrie which eyther the Parents of the

A mistake of the schoolmen. What is the dowrie of the beatified.

the *Bride*, doe give; that the husband may better undergoe the charges and burden of marriage; or which the *Bridegroome* maye give out of excesse of love to please and honour the *Bride*; are not actions, nor operations, but gifts of *Iewells*, *Ornaments*, *Moneyes* or such like: so likewise in that glorious *Marriage* above, when the *Lambe* and his *Spouse* are knitt togeather, in the linke or wedding-ring of a glorious *eternitye*, the dowrie is not operations and actions (for those are the verie exercise, fruition, and consummation (if I may so write) of the glorious marriage it selfe. But they are glorious *Habitts*, *Ornaments* and *Iewells* of the Soules of the *Bride*; called by holy *David*, the light wherewith *God* is to be *seene*; by the *Prophet* in his Revelation, *The brightnes of God and his light*: agayne, *fine white silke*, wherewith the *spouse* is to adorne herselfe; agayne, *white stoles*, wherewith the beatified Soules are to bee adorned and honnoured: and the Scriptures elsewhere, call them *crownes* of glory, *names written in the forehaades*, of the beatified, *Thrones of glory*, with many such like glorious epethites.

Revel. 19.7.

Psal. 36.10.

Revel. 21.11; and 19.8.

Revel. 6.11.

2. Timoth. 4.8.

1. Pet. 6.4.

Revel. 4.4. 10.

Revel. 2.17.

So then, the glorious actions of the beatified, are not the *dowrie* it selfe, but suppose a *dowrie*, which to expresse, wants not great difficulty; yet if I bee not mistaken, as for the act of *Vision*, there is required a glorious habitt of the *Light* of *glory*, so likewise for the act of *Love*, a glorious habitt of *glorified Charity*; for the act of *Ioy* and *fruition*, a glorious habitt, answering

to the

to the habitt of *Hope* and *Desire*: And these, if I be not mistaken, are that *splendent silke*, those *glorious whites*, those *new-names*, those *seates and thrones of glory*, those *glorified stoles*, *that clarity and brightnes of God*, whereof the holy Prophet makes so cleare, and expresse mention. And in truth, the dowrie of the beatified *Spirits* and Soules can be no other, then that glorious *treasurye* of glorious ornaments, *graces*, and gifts, whereby they are prepared and fitted, for the *wedding* of *God*, the marriage of the *Lambe*: and whereby they are enabled, to all those glorious actions, and operations; in which, as the glorious issue, and *offspring* of that *Marriage*, they are for all *aeternities*, incessantly and joyously, to exercise, and therewith to solace themselves, in the present vision and fruition of God.

Reve. 3. 4. 12. 21. et 6. 11. et 7. 9. et 19. 14. et 21. 11.

This state being such and so glorious, it were idle, with the *schoolemen* to inquire, whether in such a state be required a rectitude, and uprightnesse of the will, or not; For how is it possible but that there should be a *rectitude* of the will, when as there is such a cleare intuitive vision of all good, so fully injoyed and possessed? Is not the wil of her selfe a blind power, seeing no otherwise, then by her understanding; how then, can she incline too or prosecute any evill, when as the understanding proposes no evill, nor can propose evill unto her? For in God whom the understanding so clearely and intuitively proposes to the will; what evill or shadow of evill can be found? or what want of good can be apprehended?

An idle question of some schoole-men.

True happines cannot be without a rectitude of the will.

UMI

UMI

pretended? And here I cannot but admire, how *Origen* (that flower of witts amongst the Ancients) could find (unlesse his writings be corrupted) that the beatified Soules, and *Spirits* might sinne and transgresse: which his *errour* we may observe too too clearely in his writings: against it we may thus argue most unanswerably: If the blessed Soules and Spirits, may sinne, then by sinne they may loose their happinesse, which is so contrary to the essentiall condition thereof, that it were dotage so to imagine, that to be the true happinesse of man, which is *defectible, amissible*, and may be lost: most cleare it is, *that that cannot be true happinesse, the eternity* whereof may *be doubted* of: Or else we must admitt, that the beatified together with the complacence of sinne, may continue happy: the which is impossible, and implies contradiction. For if perfect happinesse, do necessarily, yea essentially exclude *all evill*, how then can it admitt that *evill*, which is the *evill of all evills*, *the evill that made mankind miserable*, the evill that *onely makes nations miserable*: the evill for the punishing of which, the evill of hell fire was onely provided: and for ever against the reprobates foreknowne and designed. How then, (I say) can the last happinesse of man admitt this evill, which is so contrary to that most happy and holy state, that nothing, *which is polluted with him, can ever or shall ever enter thereinto.* But so it is not above at the *Lambes* table, there the pure, truely pure, and onely pure, have admittance. *Austen* aptly. *Blessed*

Orig: 1. perarch cap. 7. & hom: 33. et 35. in Lucam.

Pro. 14. 34. Mat. 25. 42.

Reve. 21. 27. August. in psal. 119.

are the pure and unspotted in the way, as if the *Prophet should have said*, I know *what thou would'st*, *thou desirest* happinesse, *if then thou wilt be happy*, be thou *pure*, *be thou unspotted*: So then cleare it is that the beatified cannot sinne: for beatified they cannot be, unlesse they be first purified from all sinne, how then being beatified may they commit sinne? The truth of this point, of the *impeccability* of the beatified *Soules* and Spirits, I declare thus. The *beatified* and happy by the cleare vision of God, are so determined and inclined, with a glorious necessity to *love* him, that as they cannot but love him as their last end, and cheefest good: so they cannot but referre all other actions and affections whatsoever else they may there have, to the glory of him, as to their last end: how then is it possible, that they should transgresse or swarve from God, and so sinne? Surely they cannot; and this *impeccability* they have, not by any extraordinary grace graunted unto them, For that purpose, for their very estate, and condition of seeing God, with so cleare a *vision*, of loving him, with so unmooveable a *love*, of delighting in him, with so unspeakeable a *joy*, requires that they should not have any left a possibility to swarve from him. And in truth, to stand within the principles of the light of nature, the Rules of *divinity* and *Philosophy*, it is more possible and probable: that a heavy *milstone*, should naturally moove and ascend upwards from the *Center* of the earth (unto which or neere unto which it hath a naturall inclination

How the beatified be come impeccable.

inclination by the whole force of his nature) then that the beatified Soules and Spirits, ſhould ſwarve and ceaſe from their *love* of *God* and *delight* in *God*, whom they ſo clearely, and preſentially, ſee and behold as their laſt end, the marke of their deſires, the totall object of their happineſſe, their onely and cheefeſt good. And ſo we may obſerve, how idle that reaſon is, wherewith ſome endeavour to proove, that the beatified Soules and Spirits are *peccable*: becauſe forſooth the nature of their wills (which intrinſecally requires that they ſhould be free, and at liberty) is not chaunged nor altered: True: the liberty of their wills is not perverted nor deſtroyed: but they are ſo perfected in the higheſt degree of their perfection, unto which they can poſſibly attaine. And here I cannot paſſe no note, as a point of ignorance, for any one to thinke that the will hath, or can have a liberty of freedome to love, or not to love: to embrace or not to embrace, her laſt end, her cheefeſt and onely good, the object of her happineſſe: ſo clearely and preſentially propoſed unto her, and as ſuch embraced by her.

The will of men beatified hath no liberty about her laſt end.

See Aquinas. 1. q. 81. ct 1. 2.

The jeſter in the play could tell, what end man deſired, yea what end man neceſſarily deſired, yea could not but deſire: to weet, *to be happy*: and yet theſe can finde, or preſume to finde, how the beatified Soules and Spirits, can in their very ſtate of happineſſe, have a liberty or indifferency to love or not to love, to embrace, or not to embrace the infinite Godneſſe of God, and their

last happinesse: which with such unspeakeable joy, peace, and rest, they hould and possesse in their bedds of that celestiall paradise: And of the purity and necessity whereof, *Austen* most divinely thus.

August in psal. 36.

What shall be the delights of Saints? they shall be delighted *in a multitude of peace: Let the* wicked *here rejoyce in multitude of gold, store of silver, abundance of servants, excesse of riotous and luxurious feasts: but thou, O thou Lover of God, what shall thy delights be? Thou shalt be delighted in multitude of peace, and rest: thy gold peace, thy silver peace, thy possession peace: Thy life peace, thy God peace, yea whatsoever thou canst desire shall be to thy peace and peace to thee: here that which is gold to thee cannot be silver: that which is wine, cannot be bread, that which is light, cannot be so to thee as food and drinke; but there thy God shall bee to thee all in all: thou shalt eate him that thou hunger not, thou shalt drinke him least thou thirst, thou shalt be lightened of him that thou be not blinde: thou shalt be held up by him, that thou fall not from him: he whole and entire shall possesse thee, wholy and intirely; want there with him thou shalt not suffer any, with whom thou shalt possesse all: Thou shalt have all of him, and hee all of thee, because hee and thou, shalt be but one: which one, and all, he shall have, who shall possesse and hold his Saints in rest and peace.* Thus that Father most aptly and sweetely, shewing God to be so possessed of the beatified, and the *beatified* so to possesse God, that they cannot desire ought else, no not have so much as a *velleity* or weake *desire to delight*, or rest in ought

ought else then in God; *the God of their hearts* Psa. 73.
desire, and their portion for ever. Where then is
that idle conceipt of those, who affirme, that al-
though the blessed cannot see any thing in God,
that may moove them, or incline them to sinne,
yet in respect of other I cannot tell what particu-
ler actions (wherein God may imploy them)
they may have some either *inconsideration* or igno-
rance, and so consequently may in the doing of
the same, sinne and *transgresse*: and so to them, e-
ven to them being happy, that of the Poet may
be applyed, *It is the part of a foole* to say *I had not*
thought of it; *I did not consider* it arightly. *O the*
presumption of witts, to thinke that those blessed
Spirits can have any such ignorance or inconsi-
deration, as not to do the will of God clearely
proposed unto them: how shall not they know
the will of him, whose *face they so clearely see and* Mat. 18. 10.
behold? how should *not they doe his will who de-*
light in nothing more then in the performance of his
will? The Church by Christs owne commaund
prayes thus to God; *Thy will be done in earth, as* Mat. 6. 10.
it is in heaven. Whereby shee professes, that in
the heavens above, there is most perfect obedi-
ence yeelded by the beatified *unto God*; because
nothing can be there done or admitted against his
will, either out of intended wilfullnesse, or pre-
tended negligence. Mat. 18. 10.

Those blessed Spirits *that ever behold the face of*
God, that is in *heaven*, cannot have the least veleity Baruch. 3. 39.
or inclination, not to doe the will of their God,
which is in *heaven*; Those *glorious starres no sooner*

heare the call of their God, but they answere, we are ready: doth not *David* give unto them, as a peculiar of their honnour and happineſſe, *that they ever doe the will of the Lord? Prayſe the Lord, all yee his hoſts, yee his ſervants, that doe his pleaſure, prayſe the Lord.* And ſo I conclude this point, affirming that the beatified Soules and ſpirits, are unpeccable, being by contemplation made *immutable*, and by an *everlaſting* love made *undefectible*.

Pſa. 103. 21.

I have ſufficiently ſhewed, that there cannot be a deficiency in the laſt happineſſe, by reaſon of the commitment of any ſine by the beatified, but what? can there be any deficiency, or *defectibility* thereof, upon any other head or reſpect? Surely no, for then unworthily ſhould it be reputed the laſt end of thoſe Spirits, which *ſhall have no end*, and of thoſe ſoules, which being immortall, ſhall never dye nor *ceaſe to bee*. True happineſſe that cannot be, of the æternity and endleſſe durance whereof, doubt may be made. *Auſten* moſt excellently: *What other is our end*, then to *come to that kingdome whereof there is no end?* Divers do here queſtion, whether the laſt happineſſe in part, to weet, of the glorious love of God, and joyous delight in God, may ceaſe and fade, notwithſtanding the cleare viſion and ſight of God, do ſtill continue: wherein to reſolve, is ſmal or no difficulty at al: for if the queſtiō be, whether God out of his abſolut power can ſhew himſelf as he is in himſelfe (infinitely good &c.) to any of the beatified, & yet they not love him, nor actually

Auſten de Civitat. lib. 22.

actualy delight in him; I answere, that it is morally impossible, except in such a case onely, that God would not concurre with such his beatified, to the act of love and affection of delight, and then most cleare it is that in such a case, (though they follow naturally one upon another) yet because they are really distinguished; that one may be effected and not the other, God concurring, with the power intellective, for the action of vision; but not with the power of the will, for the act of love, and affection of delight. But what a vanity of witts, to seeke a knot where none is? Cleare it is, that the state of the last happinesse of man shal be so perfect and consummate, that well may there be some new addition of adventicious and accidentall *glory*; but to thinke that there should be any fading in that happinesse in which as *Bernard* divinely, the *Beatified are ever greene and growing in eternity*, were an injurious vanity, and blasphemous *dotage*, against the glory and honour of the Citty of God.

SIXTH SECTION:

Conteines certaine observations, touching the glorified bodyes of the beatified, and their glorious qualities.

WHat hath beene said touching the glory of the soules of the beatified, comes very short of that which in truth it is; For if an *admiring soule cannot*: how shall a *speaking tongue*, be able

be able to expresse the excellent eminentyes of the same? But it being so, that the beatified Soules want part of their *consummation* untill their bodies shall be joyntly glorified with them: This place requires that wee should adde somewhat, touching the glorious conditions, and states of their glorified bodies. For which purpose, I observe first, that though at the dissolution of man by death, the Soule being separated, from the body, yet shee (if holy and regenerated) be elevated to blisse and glory, her body on earth rotting and falling away into dust and corruption; yet there remaineth in the Soule a naturall and most intime inclination, to have her body (by information and naturall conjunction) reunited to her againe, which inclination St. *Austen* conceived to be so great, that he thought by the meanes thereof, the soules beatified to be so letted and hindred, that they cannot see and behold God before the resurrection, so perfectly as they shall do after the same; In which his opinion though (with reverence be it written) he was mistaken, (for the cleare vision and fruition of God depends nothing of the body, or *animall* affections thereof) yet hereby it is evident, that the Soule hath not her full and compleat happinesse untill her *yoke-fellow* after whom shee so naturally longeth, be to her united againe: I say *longeth*, for the desire after the body is not *immoderate*, nor *anxious*: for shee knoweth, that at the time and houre appointed, her body shall be reformed in *the likenesse of Christs glorified body*, and be reunited to her againe,

First observation.

August lib. 12 in Gen. cap. 35.

Phil. 3. 20.

gayne, which time, becauſe God hath ſo appointed it, ſhe dutifully and obediently tarrieth and expecteth, knowing aſſuredly, that though it bee long, yet that at length, coming it will come.

Secondly I obſerve, that this inclination of the Soule, ariſes from this, that the Soules of men are not (as the Spirits of *Angells* are) compleate and perfect *Subſtances*, ſubſiſting by themſelves; but they are parts onely of humane nature; the Soule one part, the body another; both concurring to make a perfect ſubſiſting nature of man; the Soule and body of both of them, parts ſeparable; yet herein differing, that the Soule whether ſeparated or united, is naturallie immortall; the body whether ſeparated or united, by nature mortall: and yet herein agreeing, that as being naturall parts, (if united) they make one compleat whole ſubſtance; ſo if ſeparated) they have an inclination, moſt intime and natural (for the making up of the whole) to be reunited agayne. But to declare this point more clearely. The *inclination* of any thing, that is but a part of a whole, to be united to that part, wherewith it maketh the whole, is ſo naturall, that the ſame inclination cannot be removed, unleſſe the thing it ſelfe, which is the part, bee firſt *deſtroyed*; for example, the parts of a greene tree, being but halfe cleft and pulled aſunder, doe not with a naturall force more endevour to reunite them ſelves together; then the naturall, and eſſentiall parts of any compleat *ſubſtance*, (upon any ſeparation)

The Soule and body are as naturall parts for the Conſtituting of the nature of man.

doe incline to bee reunited together agayne: the reason of which inclination I take to be this, *that every thing hath a naturall propension*, for the conservation of it selfe and his owne *being*. Now cleare it is, that the *esse* and *being* of a part, *as a part*, is for the making of the whole; so then a part, hath never a more perfect being, then when it is in the whole; for whose being, making, & constitution naturally it is. What marvaile then, that every part naturall and essentiall (if separated from the whole) have an inclination (for the making up of the whole) to be reunited to her fellowe part agayne? and so no mervcyle it is, that the Soule being an *Essentiall* and *Naturall* part, together with the *body*, for the making up of the *substance* of man, if (she being separated from the body) have a naturall inclination, to bee reunited to the body agayne; that by the meanes of such a union, man, who by death was dissolved, and become no man, may by the resuscitation of the body, and the reunition of the body to the Soule, bee made *man agayne*. Though this point be most cleare, both in *Divinity* and *Philosophy*, yet is it not conceipted by those, who make the Soule only to bee the whole man; and the body to be no other, then the Soules *waggon* or *chariot*; so that the Soule is no otherwise in the body, then as the mariner is in the *shipp*, or the *inhabitant* in his dwelling house: Of this opinion *Porphirie* seemed to bee, who (as *Austen* writes of him) affirmed, that *the Soule* (if she would bee happie) was of *necessity* to bee *separated and freed*

Austen 12. de Civit:

from

from the body: And likewise of this opinion al those *Heritickes* of necessity must bee, who make and teach a duality of *God*; a *good* one, and a *bad* one; the *good* God, author of Spirits and Soules, the bad God, author of the bodies andall such habituall corruptions as are in them; needes I say must these latter so teach, for if Soules bee not naturall formes of bodies, to quicken them, & give life unto them; and with them as comparts, to make compleat composed substances, of the Persons of men and women; then assuredly, no naturall inclination or propension, can bee in them, being separated from the bodies, to bee reunited to them agayne; no more inclination certeynly, then there can be in him, who having once tasted of the tyrannie of the *Popish* Inquisition, can desire to returne into it agayne.

Thirdly I observe, the just disposition of *God*, who hath ordeyned a generall resuscitation of bodies at the last day; that man accordingly as *hee may have done eyther good or evill*, may receave eyther a glorious reward, or an ignominiouse punishment in the bodye. Cleare it is, that not only the Soule, or only the body, but men and women composed both of body and soules, are those who worke and doe; (for actions and deedes are of the Persons themselves) are those (I say) who doe eyther good or evill, and consequently, whole man and woman perfect and compleat Persons, must appeare to *receave according as they have done in their bodie eyther good or evill*: *Wee must all appeare before the judgement*

2. Cor. 5. 10. *state of Christ* (sayth the *Apostle*) *that every one may receave, according as hee maye have done in his body, eyther good or evill.* Not onely bodies then, nor Soules alone; but men and women, Persons compleate and consummate, must appeare; I say consummate, for such is the Phrase of the *Apostle*, Heb. 11. 13. in his Epistle to the *Hebrewes*, where speaking of the Fathers and Ancients of the old testament, who by the testimonie of Fayth were approved, sayth thus, They *receaved not the repromission and promise, God providing better for us, that without us they should not be consummated*; so hee speaketh. And this cōsummation (which is when the bodie being raysed up and shall be joyned to the Soule agayne) is that whereof holy *Iob* speaketh thus, Iob. 14. 15. making it the verie worke of the right hand of *God* himselfe, *Thou shalt* reach out thy *right hand to the worke of thy handes*; or as the *Chaldaicke paraphrase* hath it, *Thou shalt be gracious to the worke of thy hands*. How this; but by a powerfull and gracious resuscitation, and raysing up of her body from her bed of dust and corruption, and reuniting the same agayne, unto the Soule, whereby, (it being reunited) becomes quickened, Iob. 9. 25. & 26. with the Spirit of life? The hope of this, was so deare and preciouse to holy and most venerable *Iob*; that on the *dunghill* of his miseries, with a triumphant kind of joy, hee layed up in his bosome the joyfull expectation hereof: *I know*, sayth he, *that my redeemer liveth, and that at the last day, I shall be compassed about with my skinne, and that in my flesh, I shall see* God my *Saviour*; *and*

that

that myne owne eyes shall behould him, and not any other for mee. And in this expectation, hee dayly dwelt, according as he professes in another place: *All the dayes of this my* warfarre, *I expect and looke, untill my chaunge, and immutation be come.* Which chaunge and immutation, is that verie thing, which now wee have in consideration; to weet, the glorious state, and condition of the bodies of those, who in this their pilgrimage, may have walked in true fayth towards their *God.* Iob. 14.14.

It is not doubted of amongst *Christians*, but that the same individuall Person is to appeare, & is or shall bee glorified both in body and soule; who in this mortall life, hath kept his fayth; *faythfullie* and obediently seruing *God*; not taking, or receaving *his Soule* in vayne; and consequently, as the Soule is the same *individuallye* (for it never perished) so likewise the verie body, must bee the same *individuallye*, yea, and the substantiall union and conjunction whereby the Soule and body are joyned together, must be the same *individuallye*, and in unity of *number*; which though reason conceaves not, yet *fayth* assecures and warrantes; And so consequently cleare it is, that the immutation and chaunge, whereof the *Apostle* and holy *Iob* speake, is not becawse there is another Soule, or another body, or another union of body and Soule (for all these three are the same individuallye and numerically) but the whole chaunge and immutation is, in respect of some glorious *properties* and *qualities* which the bodies resuscitated to glorie shall have, which Pfal. 24.4.

they never had whilst they were yet mortall; for as the *Soules* and *Spirits* have their speciall glories, so likewise shall the bodies have theirs. These qualities and properties, are commonly distinguished to bee fowre; to weet, *Impassibilitie*, *Subtillity*, *Agility*, *Clarity*: *Impassibilitie* whereby the body is made uncapable of any contrary passion, or violent impression: *Subtillity*, whereby the body is made not a Spirit, but like unto a *Spirit*, to bee able to penetrate, or passe where it could not before: *Agility*, whereby it is indewed with such a velocity and Swiftnes, that the *beatified* may followe the *Lambe* whithersoever *he goeth*: *Clarity*, whereby al deformitie, or naturall *obscurenesse* being taken away, *the body* becomes *bright*, shining and resplendent; but wee must explicate these things more particularlye, and yet with all brevitie possible. I beginne with the first.

Foure glorious qualities of the glorified bodies.

Impassibilitye.

Impassibilitye must needes be graunted, as a partiall dowrie to glorified bodies; for if they should be passible as before, then consequently they should bee corruptible, which as it is agaynst the nature of felicity, that essentially includes a participated *eternity*, so is it expressely, agaynst the *Apostles* doctrine, where he professes, *that our bodies which are sowne in corruption, shall rise up in incorruption*. But though it be most apparant, that glorified bodies shall bee impassible; yet is it not so easily to explicate and open, from whence

whence this impassibility doth immediately arise; or what is, the immediate cause thereof. The *Apostle* tells us, that *what is sowed in weakenesse, and infirmity, riseth up in power and vertue, which vertue or power,* I take to be the immediate cause of *impassibility*; or else to be *impassibility* it selfe. But what is this *vertue* and power? Is it a supernaturall vertue, making the elementary parts and qualities, to be of another nature, then now they are? Not so; for nature must not be chaunged or destroyed, but perfected. Secondly, shall these elementary qualities, by Gods hand be limited and stayed, in their actions and operations, that they shall not worke one against another, for their mutuall destruction? Not so; for then, this impassibility should not be an internall vertue, as a dowry immanent in the glorified body; (which is against the *Apostles* intention) but onely an outward assistance of God. Againe, these elementary parts and qualities, must have their severall mixtions; for the making of diverse and distinct parts corporall, which cannot be, without a refraction and composition of the elementary qualities themselves one with another. Or *Thirdly*, may we thinke, that this vertue is a cœlestiall kinde of *substance*, or substanciall quality, which united with the elementary qualities and substances, doth temper and make thereby the bodies which are to be glorified, fit receptacles for their glorious soules? This though it seeme very probable, yet I will rather resolve with *Aquinas*, that this vertue and power

1.

2.

Impassibility is internall.

3.

Supplem: q. 83. art 1.

power of *Impassibility* flowes immediately from the soule herselfe, which informing the body doth so perfectly and fully, subdue all the powers and qualities of the same, unto herselfe; that no contrary agent, can be able to make any violent impression, or action, upon, or against the body, for the corruption & destruction of the same: or may be able to draw it from that quiet and peaceable state, wherein it rests. *Austen* excellently: *God hath made* the Soule *of so powerfull a nature, that from her glorious happinesse there redounds to the body the vigour of incorruption.* Cleare it is, that no agent can worke, with any violent or contrary impression, upon, or against any other Agent, or subject, to hurt or alter the same, unlesse the same Agent, be more powerfull then the other is; on which, or against which, it worketh: which being clearely true; likewise cleare it is; that no corporall creature, which hath in it *contrary* elementary *quallities*, can be of greater power and force, then a glorified body is, to worke against or upon the same. So long therefore, as the *glorified* Soule shall be subject to God, and the glorified body, be subject to the Soule; so long it shall be impossible, for any corporall agent whatsoever, to have a transeunt action or impression, which may any way *alter* or hurt the same. And this is that immutation and *change* whereof the *Apostle* not onely speakes but glories, *We shall not all sleepe, but wee shall all be changed.* Where he makes this immutation, to be a chaunge, from *passibility* to *impassibility*; and to be

Auguſt epiſt. 66. ad Dioſcorum.

1 Cor. 15. 51.

be peculiar onely to the elect, whereof the *reprobate*, shall have no part, nor portion at all.

And yet, though we graunt an *impassibility* to the bodies *glorified*, so that they shall not be subject to any violent, or contrary impressions; yet we may not deny, but that there shall be all such sensitive actions, (and consequently answerable passions which include not *corruption*) of *seeing*, *hearing*, *feeling*, *smelling*, *tasting* and such like, as may be fitting for that place. Of *sight* cleare it is; for *Iob* professes *that his eyes shall behold God his Saviour*; and most frequent are other testimonies of Scripture for the same. *Hearing* cannot be denyed, for as the Saints shall *incessantly* with vocall *praise*, (the Psalmist professing that the *exultations of God, shall be in their throates*) magnifie God; so no doubt may be made, but that their vocall *Allelvias* shall be mutually heard and understood; yea who can doubt, but that the beatified, shall speake to *Christ*, and *Christ* to them? *Goe too*; *Good and faithfull Servants*, saith Christ; *all haile Glorious* God and *Lord*, sing *they*; *Benediction*, *thanksgiving*, is their glorious note for ever and ever. *Feeling* we may not deny, for that includes not any corruption, and if agreeing to sense, it is a perfection not a defect of nature. And that *glorified* bodies be *palpable* and may be *felt*, that of *Christ* makes it most cleare, *Feele, and see, for a spirit hath not flesh and bones, as you see mee to have*. Neither of the sense of smelling, may any question be made; because, for the sensation thereof, there is no corruptible or corporall immutation necessarily required.

The Beatified shall have all such sensitive actions which include not Corruption.

Iob. 19. 26.

Psal. 149. 6.

Luc. 24. 39.

Touching the *ſenſe of taſte*, ſome difficulty may be made; and yet though there be no delicious *taſte* by eating or drinking delicious meates or dainties (ſuch as the voluptuous of theſe times make their *God*) notwithſtanding it is not abſurd to thinke, that the glorified bodyes by *Gods* ordinance, ſhall have, ſome delicious and pleaſant moyſture, reſting upon the place of taſt, that ſo by ſuch a meanes, that ſenſible part may have her full reſt and content. The beſt reaſons, for this which I have ſaid, touching the perfection of corporall ſenſes, I take to be theſe few, *firſt*, that as the body ſhall have her perfection and reward, becauſe ſhee was ſo familiar, and individuall a companion of the Soule, in the ſuffering for *Chriſt*, or her ſubjection to *Chriſt*; So likewiſe, the ſenſitive *parts*, and faculties, which have been *inſtruments* of the *Soule*, in the exerciſe of righteouſneſſe, ſhall alſo have their appointed *reward*. *Againe*, there can be no ſufficient reaſon, brought againſt what I have ſaid; why it ſhould not be ſo. Againe, he that will ſeriouſly peruſe the 5. and 25. chapters of *St. Matthewes Goſpell*, and the 22. of *St. Luke*; where *Chriſt* promiſes, and performes his glorious rewards, to his faithfull followers; and where *Lazarus* is deſcribed, to have taſted his very felicity (a thing which the rich glutton importunely deſired) will not eaſily be induced to thinke this which I have here ſet downe to be untrue or falſe. And ſo I conclude this point with this obſervation, that if (as I have ſhewed above) there be in the Soule glorified and

Reaſons why there ſhall be glorious actions of Senſation in the glorified.

Rom. 6. 13. 2 Cor. 6. 19. Luk. 10. 27. 2 Cor. 5. 10.

Mat. 5. and 25. Luk. 22.

impeccability

impetcability and *indefectibility*, so that they cannot sin; & in the body, an impassibility, not to receive any the least impression of cõtrariety and corruption, that may be: how firme then? how stable then? yea how everlasting then? is that glorious *state: which hath this participated eternity eternally* that it cannot perish nor decay? Who arightly considers this, and longs not, to have a speedy dissolution of this terrestriall house? of this *cotage* of dirt and clay? that so he may be *present with the Lord*; *and* have a *house eternall and everlasting*: *not made with hands, but such a one, as the spirit of the Lord shall frame and establish? O how amiable are thy dwellings, thou Lord of hosts? my Soule longeth and my heart fainteth after the Courts of the Lord.* Iob. 4.19. 2. Cor. 5. 1. Psal. 84. 2.

Subtilitie.

THis dowrie gift, which is generallie called Subtilitie, I would rather speaking with the *Apostle*, call *Spirituality*; for in his Epistle to the *Corinthians*, hee affirmeth thus, *It is sowed a naturall body, but it riseth a spirituall body*; and againe, *The first man is of the earth, earthly; The second man, is the Lord from heaven; As is the earthy, such are they that are earthy; and as is the heavenly, such also are they, that are heavenly*: And as wee have borne *the Image of the earthy, wee shall also beare the Image of the heavenly*. Thus the *Apostle*; whereout many excellent observations might bee made. But I call it *Spirituality* not as 1 Cor. 15. 44. 47. 48. 49.

though (which some falsly have affirmed) the body were chaunged into the Soule and *Spirit*, for so that which is rayſed ſhould not bee *man*, conſiſting of Soule and *Body*; but a third diſtinct thing, different from Man; and conſequently the myſtery of the reſurrection of the fleſh ſhould bee quite taken away; for *Reſurrection* requires that the ſame thing which fell, bee rayſed up againe. Neyther doe I call it *Spiritualty* as though the body after reſurrection were made thin, and rarelike the wynd and ayre, as the *Eutychians* of ould did affirme; denying the bodyes glorified to bee *palpable*: but I call it *Spiritualty* by reaſon of a more *powerfull influence*, and that dominion which the *Soule* ſhall have into and over the *Body* after the *reſurrection*, then it ever had or could have in the time of her mortalitye. This though it bee hard to explicate, yet ſure I am that in ſo affirming & calling of it *Spiritualty* I ſpeake
1. Cor. 15. 44. in the phraſe of the *Apoſtle*; but as for *Subtility* which in true and proper ſignification ſignifyes a property whereby ſuch things as are ſpirituall have a *penetrative* and *piercing* vertue to paſſe and
Ariſto. lib. 2. de Generat. tex. 50 pierce into and *through*, the corpulent parts of any thing that hath a bodye and is corpulent, having dmenſions and parts; I cannot ſee how it can bee given to the glorified bodyes, which after *reſurrection* have the ſame *extenſive* and corpulent *parts* for *quantity* and fulnes of matter or bodilineſſe; as they had before the reſurrection: and can no more penetrate, pierce or enter into or thorough any true bodily and corporall ſubſtance

ſtance which hath the dimenſions of quantity, to weet, *thicknes*, *breadth*, *length*, then they could before their reſurrection, in the time of their *mortality* and corruption. And although it may bee probably affirmed with diverſe Ancient Fathers, that the body of our *ſaviour (who entered into his diſciples the dores beeing ſhut)* did by powerfull penetration paſſe thorough the doore, yet wee maye not attribute the ſame as a thing naturall to his glorified body, it having the ſame *dimenſions* of *quantity* for bodilines and fulnes of matter which it had before; but wee muſt with Antiquity attribute the ſame to the power of his *Godhead, to whom no word is impoſſible*; for he that could enter into the wombe *the ſecret of the moſt pure virgin not violated, as Auguſtine and Nazianzene* excellently, Hee who could *penetrate the heavens* which are more ſolid and ſtrong then braſſe, and yet receaue no bruiſe in his body, nor make any rent in them; wee may not doubt but that by the *omnipotenty* of his power *hee could enter in into his diſciples the dores beeing ſhut.*

Auguſt. tract. 121. in Ioh. Chryſoſt. hom. 89. in Ioh. Ambroſ. in 24. luc. Hilar. lib. 3. definit. Hiero. Epiſt. ad Pammach. Ioh. 20, 26.

Luc. 1.37. Auguſt. Epi. 3. ad Voluſianum Heb. 4.18. Iob. 37.18.

But to conclude this point whereinthe holy Scriptures bee ſo ſparing; though with the *Apoſtle* wee give *Spirituality* to the glorified bodyes, whereby it may ſeeme that in truth they are become Spirituall (which is true in the ſenſe I have expreſſed) yet are they not ſo Spirituall but that they are palpaple and may bee touched and felt: *Feele & ſee*, ſayth Chriſt, *to his Apoſtles, for a Spirit hath not fleſh and bones as you ſee mee to have.* Where Inot ethat a body which is truly ſpiritual,

Luc. 24. 39.

may withall bee really palpaple and bee touched and felt alſo, though it bee againſt that knowen ſaying of *Gregory* called the great, a Pope of *Rome*. *Of neceſſity all what ſoever may bee felt or handled is ſubject to Corruption.* But perhaps hee meant, that ſo it was ordinarily according to the courſe of naturall things, as they are in this ſtate of mortality. The reader may here expect that I ſhould more amply open and explicate what this *Spiritualty* may bee; I confeſſe my Ignorance, I had rather heare a maſter then bee my ſelf a *Teacher*; only I reſolve that it is a ſpirituall influence into, and a powerfull Dominion of a *Soule* Glorious over a Glorified *Body*, whereby the *Body* may ſeeme as it were to bee freed and cleared from all ſuch corporall imperfections and defections as are incident to ſubſtances that are bodily, and Corporall, I meane ſuch imperfections and defects as doe not eſſentially follow the nature of *quantity* and *Bodilines* it ſelf; that is, all ſuch defects and imperfectious as precede and goe before, accompany, or follow after *Generation*, *Augmentation* or ſuch like corporall motions, which ſerve for the increaſe or conſervation of humane nature. And ſurely moſt neceſſary it is that all ſuch defects and imperfectious ſhould ceaſe; for without the ceſſation of them it cannot bee well underſtood, how the *Beatified* both in body and Soule ſhould bee elevated into *that liberty of Glory which* is promiſed to the childeren of *God*, the *Citiſens* of that *Hieruſalem* above, which is both Glorious and freed from all ſervitude of corruption.

Gregor. hom. 26 in Euangel.

Rom. 8. 21. Galat. 4.

Cleare

Cleare experience teacheth that to bee moſt true which the booke of Wiſedome complayningly delivereth. *That the Corruptible body overloadeth and aggravateth the ſoule.* And that the earthly habitation preſſeth downe the mynde *meditating upon many things.* Moſt neceſſary then it is, that in that ſtate of *felicity* and full liberty where the Soules *Beatified* inceſſantly ſee *God* and meditate upon *God*, that they ſhould bee freed from all groſſe and heavy clogs and hinderances, that ſo with all their forces and endeavours they may bend themſelves to the contemplation, loue and fruition of the infinit *Goodnes* of *God* ſo clearely and preſentially propoſed unto them. And this is that which wee muſt call *Spiritualty*, wherein, if I may ſeeme to the Learned to be miſtaken, I deſire from them ſome better and more full declaration of this dowry of *Subtility*. Sap. 9. 15.

Agility.

THis dowry gift of *Agility* is a glorious quality or vertue, whereby the bodyes of the glorified are totally ſubject to the Soules, as to moſt powerfull Movers: to be moved by them without all reſiſtance or leaſt reluctancy that may be thought on: which *Agility* or *Facility* as I conceive they have, becauſe the ſoule hath a moſt abſolute dominion over them, and doth by a redundancy and emanation impart unto them a glorious quickning and vivacity or livelines, farre beyond that which any mortall creature in their bodily heavy

beavy parts can have. And this either by the meanes of a greater perfection of glorified Soules, or by the meanes of more perfect instruments for motion, then those which corruptible bodies usually have. This *Agility* or *Facility* for *motion*, although it make the bodies glorified very tractable to the soules for motion, so that we may in a sort say with *S. Austen. Whereto soever the will shal intend, there presently the body* (as it were in a momẽt) *shall or may be*: yet we may not graunt unto the said bodies any *instant tanean* motion: so that in an imagined instant of time (I say imagined instant, for time hath no true or reall instant either as part or period and end of it selfe) they may make any true reall corporall motion or *mooving*. How soever diverse Schoolemen may to the contrary have dreamed. For doth it not imply in termes, and involve *contradiction*, that that motion which is a successiue passing over, or in space from place to place (as all corporall motion and moving is) should be, and not in some *durance* and continuance of *time* according to the greater or lesse velocity and swiftnesse thereof.

Auguſt. lib. 22. de Civit. cap. ultimo.

And yet notwithstanding, the corporall motion of glorified bodies may be very sodaine and in (as it were) imperceptible moments of *time*; like as the *Sunne* beames, the which as it were in a moment (becaus in an unperceivable moment of time) doe fill this whole *hemisphere* with their glorious *Lustre*. *Austen* affirmes it, and I dare not deny it: And so I interpret those words of the booke of Wisdome (if they are to be understood of the

Aug. epist. 44. Sap. 3. 7.

of the glorified). *The righteous ſhall ſhine, and as ſparks among the ſtubble, they ſhall runne too and fro:* Whereby, I take it, their *agility* and *facility* for motion is figured. And if we arightly conſider what is recorded in ſacred Scriptures, touching the ſundry ſoudayne corporall apparitions and diſapearings of our Saviour after his reſurrection, and how that the bodyes of the beatified ſhall be made *conformable* to the *Clarity* (and ſo anſwerably to other glorious qualities) of his glorified body, there will no juſt reaſon be ſhewed for denying ſuch a glorious *agility*, either to the body of *Chriſt*, or to the *glorified* bodyes of his Saints. Ioh. 20. and 21. Luk 24. Phil. 3. 20.

And although we give to the glorified bodyes of *Chriſt* and his Saints ſuch a glorious *nimbleneſſe* and *Agility*, yet if we obſerve the phraſes of ſacred Scriptures, we ſhall finde that the glorified in that glorious ſtate of happineſſe, are ſeldome recorded to have uſed ſuch extraordinary *agility* and *nimbleneſſe* of *motion*. We reade that *they ſhall follow the Lambe* whitherſoever he goeth, which following is interpreted even by the *Lambe* himſelfe to be a walking, which muſt be ſo decent and grave as becomes that glorious ſtate. For thus he profeſſeth hereof: *They ſhall walke with me in whites, for they are worthy.* Now this *walking* muſt be ſuch as beſeemes the glorious *Majeſty* of *Chriſt* and the honour of his Saints *Glorious, Grave, Divine, Magnificent*; Aud ſurely it were no leſſe then folly once to dreame that the glorified ſhall have any games or ſports in courſing and running up and downe. No, no, ſuch va- Reve. 14. 4. Reve. 3, 4.

ties which earthly minds do over highly prise, do not beseeme their states of *glory* and *Majesty*; And yet though we deny them to have any unseemely runnings or dancings, we may not affirme them to be so penned up as though they had no glorious *restings*, *perambulations* and *walkings*; They have doubtlesse their sittings on *seates* of *Iudgement*; They have their *religious* and *Reverentiall standings* up, *bowing* downe, *prostrations* and the *casting downe of their Crownes before the State of Majestye*. How then can we deny unto them seemely divine motions? And notwithstanding whitherto soever their motions leade them, they have the glorious presence of God with them; for God by the vertue and *immensity* of his *all-presence* being in all his Creatures, the glorified weresoever they be, *they alwayes see his face*, not onely above in the heavens, but even in the lowest bowells of the earth, if any occasion of service, should require their presence there.

Ephe. 2. 5. Revelat. 3. 2. Luk. 22. 30. Mat. 19. 28. Revelat. 4. 4. 10. and 7. 9. Mat. 18. 10.

And can wee otherwise dreame but that those glorious *Angells* who did minister to *Christ* in the wildernesse, did there (for by definitive presence the substances and natures were in the wildernes not in heaven) did there I say behold the glorious *Majesty* of the Father? And surely that which *Gregory* affirmes of the *Angells* truely; *That they runne as it were within God and in God*, whitherto *soever they are sent*, may also be truely affirmed of the glorified Saints, whereto soever they roule, and whereso ever they abide; *they abide in God and roulle in God*. It was truely said by the *Poet*, and afterwards

Mat. 4. 11. Greg. hom. 34. in Ezekiel.

wards confirmed by the *Apostle*, that in God we live, we moove, and have our being, as certainly it may be said of the beatified, that *they live, moove are, and have their glorious being in him*; *live* of him, by partaking of his glorious life; *moove* before him, by most prompt and ready obedience, alwayes doing his will; are in him by a glorious inpresence of God in them, and they in God, being *entered into his owne glory*. Againe in him, with him, and before him; with him never to be separated from him; *in* him, diving into and swimming in the infinite ocean of his *joy*; *before* him alwayes beholding and delighting to behold the *glory* of his *Majesty*, and the Majesty of his *glory*. So likewise God in *them* with them and before them *In them* by the glorious bright and light of his countenance illustrating them within; *with them* ever supporting them with the left hand of his protection, and filling them with the joyes and pleasures of his *right hand* of consolation; *before* them for all *aternityes* by their glorious vision and fruition of him; himselfe to satiate them, but never to sade or cloy them; *ever desirous to see and delighting to see*. O how amourously in longing desire after these things cryed out that sweet singell of *Israell*: *Glorious* things are spoken of thee *O City of God*! O thou City of God, so glorious *are the things* which are *in thee, that no tongue can with sufficiency, speake the least part of them*: and no marvell, for what tongue can speake them *which eye hath not seene, eare hath not heard, neither the heart of man hath conceived, neither can conceive in this*

Act. 17. 28.

Mat. 25. 23.

Psal. 16.

Psal. 87. 2.

Isa. 64. 4. 1 Cor. 2. 9.

ſtate of mortality, what God hath prepared for thoſe that love him.

Clarity.

1 Cor. 15. 43. THat which the *Apoſtle* calls glory, ſpeaking thus, *The body is ſowen in ignoblenes, it riſeth againe in glory*, is generally by Divines termed and called *Clarity*, and this nothing at all from the *Apoſtles* ſenſe; for in the place alleaged, he teaching that at the Generall reſurrection the *Glories* of the bodies glorified ſhalbe *different* and diverſe, one exceeding the other, hee uſeth this declaration for the ſame, *Like as one ſtarre differeth from another in Clarity* (the brightneſſe of the ſtarres being more properly, called Clarity then glory) *ſo ſhall the reſurrection of the dead bee.* Now what manner of *Clarity* this ſhall bee, it is not difficult to expeſſe; if wee call to mynd what manner of *Clarity* and *Glory* that was, wherwith the body of *Chriſt* was adorned at the time of his *Tranſſiguration, when his face did ſhyne as the ſun, and his rayment was white as the light. S. Mark, addes that his rayment became ſhyning, exceeding whyte as the ſnow, ſo as no fuller on the earth can whyten them.* But cleare it is, that our vile and humble bodyes at the daye of the *Reſurrection* ſhall bee tranſformed, and by a glorious *immutation* bee made like to the reſplendant and bright ſhinnig body of *Chriſt*: ſo ſayth *Paule* in his Epiſtle to the Philippians; And Chriſt promiſeth in the Goſpell, *That the Righteous ſhall ſhyne like the Sun in the kingdome of their*

1 Cor. 15. 45.

Mat. 17. 2.

Mark. 9. 3.

Phil. 3. 20.

of their Father. Loe *Christs face* on earth did shine, and now in heaven doth shyne like the *Sun*; and to the Righteous it is promised, that though now they are as the *very offcumme of the world, yet their faces shall shyne like the Sun in the kingdome of their Father.* But here note that though it bee sayd that *Christs* body & the Saynts bodies shall shyne like one and the same thing; never the lesse this must not bee taken in full equality of *Clarity* & *brightnes.* *Chrysostome* excellently: *But if the face of the Lord did shyne as the Sun, and the Saynts shall shyne as the Sun*; shall then *the Lords Clarity and his servants bee equall?* Not so, *but becawse nothing is found to bee more bright then the Sun, therefore to give an example of the future resurrection, both the face of our Lord is sayed to shyne, and the righteous also are sayd to shyne as the Sun*; Whereby wee cannot but observe how exceeding bright and resplendant the *Clarity* of our glorified bodies shall bee; for if they shall shyne as the *Sun*, and the *Sun* shall shyne at the day of Iudgement seventimes brighter then now it doth; then may wee boldly with *Chrysostome* say, *though there shall bee no chaunge in nature, yet there shall be the addition or putting to of an unenarrable Clarity and brightnes.*

Mat. 13. 43.

Chrysost. in Mat.

Isa. 30. 26.

Chrysost. in Mat.

Which brightnes and *Clarity* we may not only conceave that it shall bee a transeunt Light upon the superficies and out syde of the body, like as the *Suns* beames, without any immutation internall, doe spread themselves upon a wall; No, no; there shall bee a true internall immutation by a glorious *Clarity* and brightnes, which shall make

the glorified bodies not only bright and cleare without, but also fulgent and shyning within, and thoroughout. So that the glory of the Soule may thorough the body is it were by a glasse, in such a manner bee seene and beheld in such sort as a spirituall *glory* may bee beheld and seene; somewhat in like sort, as the *Coulour* of the body may be seene in a *glasse*, or rather as the life of the soule is seene and observed in and by the *vivacity* and *Livelines* which it imparts by action and motion to the outward visible parts of the body.

And if I misconceane not, in respect of this glorious *translucency* and transparency, the brightnes and *Clarity* of the celestiall *Hierusalem* is in the Revelation of *S. Iohn* thus & in like sort described:

Reve. 21. 10. 11. *And hee caryed mee away in the spirit into an high and great mountayne, and shewed mee the great City holy Hierusalem* (which I interpret the Glorious state of the Saints Triumphant) *descending out of heaven, from God having the glory of God. And her light was like unto a stone most precious, even like a*

v. 18. 19. 20. &c. *Iasperstone as cleare as Chrystall.* And agayne in the 18. and other verses following, *And the building of the wall of it was of Iasper, and the City was pure gould like unto cleare glasse, and the foundations of the wall of the City were garnished with all manner of precious stones. The first foundation was Iasper, the second Saphire, the third a Chalcedonye, the fourth an Emerauld, the fifth a Sardonix, the sixth a Sardius, the seventh a Chrysolite, the eighth a Berill, the ninth a Topaz, the tenth a Chrysoprasse, the eleventh a Hiacinth, the twelfth an Amethist. And*

the

the twelve gates, were twelve pearles, every ſeverall gate one pearle. And the ſtreete of the City was pure gould as it were tranſparent glaſſe. Thus farre the Prophet, giving almoſt in every word a touche and deſcription of ſome one or other *Clarity* and brightnes of that *Triumphant City*. O let us pondering and ballancing theſe things in the ſcales of our Soules, ſay unto them; *Ariſe ye up and be illightened, for the Light of the Lord is comming, and the glory of God ſhall appeare* both over us and in us if we find truely to feare him ſincerely, to love him, and faithfully to expect his comming, Amen.

I have here ſet downe more at large the words of the *Prophet*, that the Godly reader may well obſerve theſe things, firſt what I have ſayd to be moſt true, touching the glorious tranſlucency and ſplendour of the glorified bodyes deſcribed to be like *Iaſper* or *Cryſtal*, or *Saphire* or *Chalcedon*, or ſome other precious pearles, or *Margarites*: the excellency and ſurpaſſing brightneſſe whereof, eſpecially of *Chriſt* (conformable whereunto the glorified bodyes of the Saints *ſhall be made*) I gather out of Phil. 3. 20. the 23. verſe of this ſaid chapter, wherein the Prophet having deſcribed that the glorious City *needeth neither light of the Sunne nor of the Moone, and* Reve. 21. 23. *gives* a reaſon thereof, *for that the Clarity and brightneſſe of God ſhall illighten the ſame*; he adds in the ſame verſe *that the Candell thereof was the Lambe.* Glorious brightneſſe of Chriſts body diſtuſing it ſelfe. Who hath ever obſerved a candel, lighted at noon dayes, and bright to have given any light? No, no; the brightneſſe of the Sunne obſcures the ſame, be the candell never ſo great; And yet the *Lambs*

Clarity

clarity and brightneſſe, that is, the brightneſſe of *Chriſt* as man, ſhall through and by his glorified body be ſo ſhining & reſplendant, that it ſhall be as a bright ſhining *Sunne* in that *Triumphant* City, *where ſhall be no night nor darkeneſſe*, ſaith the Prophet.

Againe, I have beene more large in this to confirme that truth, which ſome moſt idly (as not loving nor deſirous to excell in thoſe vertues which muſt be as meaſures of diſtinct degrees of
Reve. 21. 17. glory; for *one and the ſame is the meaſure of men and Angells*) I ſay as ſome moſt idly would call in queſtion; to weet, that there ſhall be a true *vari-*
1 Cor. 15. *ety* and diverſitie of *glories* and glorious *Manſions* in that triumphant City; Some cleare like *Chryſtall*; ſome bright like *Saphire*, ſome glittering like *Iaſper*, others freſh and greene like *Emerald* &c. Mens Soules ſhall there differ in *glory*, and their bodyes in *Clarity*, even as the ſtarres in the firmament do differ in Clarity each from other. This though it be a moſt evident truth, yet the wanton wills of many who have placed al ſanctity in conceit, apprehenſion, perſwaſion, (I might ſay preſumption) will not admit of the ſame, charme the Charmer never ſo wiſely. But
Reve. 20. 12. let the pious read ſeriouſly the 20. of this propheſie, and he ſhall finde that the very Iudgements of God touching great and ſmall, (*great and ſmal*) ſhal be according *to what is written in the bookes*. And that the levell meaſure and ſquare is Κατὰ ἔργα αὐτῶν according to their workes, that is, *faith, love, patience, zeale, truth*, &c. So juſt is God that he is to all thoſe *that*

that seeke after him in a holy feare, *a faithfull re-* Heb. 11. 6.
rewarder, giving to every man according as he may have done.

Againe thirdly, I have beene herein the more large, to shew the surpassing felicity of that place; where the whole bodyes of the Saints and every part of them, yea those parts that are now esteemed basest and vilest, shall shine and glitter like most precious *Margarites* and *Pearles*: they shall not onely then appeare without blemish and free from all deformity; cleare from corruption, without all difficulty; but they shall be filled within and compassed about without *with Clarity*, they shall be indowed and invested all over with *Spiritualty*; they shall be quickned and enlived with *Agility*; they shall be repleniſhed and pos- 1 Cor. 15. 43.
sessed with *Impassibility*; for that which was sowne 44.
in corruption shal rise in incorruption; that which was *sowne* in *dishonour* shall be raised in *glory*; that which was sowne in *weakenesse*, rising againe in *power*; that which was sowne a *naturall body*, rising againe a *spirituall body*. *Seneca* perhaps had some obscure knowledge hereof, when as he writes thus of the state of the Godly after this life ended. *These things* (saith he, speaking of the joyes of this life) *cease*, but they perish *not*: yea, Seneca. epist.
death which we feare and shunne, changeth, but taketh 36.
not away life, the day will come which will place *us in rest and light*: Thus he, like a Christian, though not so fully nor so clearely, as that renowned Father *St. Austen* most sweetly and divinely. *There shall be life without death; Youth* August. in Soloqui.

 without

without ould age, beawty without deformity, strength without debility, joy *without* dolour, *rest without labour, such an eternall refection shall be to the glorified bodyes*: thus he. Surely the splendour and glory of the body is so great, that passes all explication, it goes beyond all apprehension, and accordingly not onely in respect of the happinesse of the soule, but also in respect of the glory of the body we may well take up that of the Apostle, 2 *Cor.* 4. 17. *That the momentany and short tribulations of this life doe worke* (in us and for us) *a weight of eternall glory*.

2 Cor. 4. 17.

O that the wantons of these dayes (so full of vanity and presumption) who thinke themselves nobly adorned by their *Pearles, Diamonds* and other costly *ornaments*, would seriously thinke of the glorious and resplendāt *Clarity* of the bodyes of Saints glorified! how would they despise all those vanities in comparison, whereon now they set their fancyes? If we call to minde how *S. Peters* soule was *gladded* and ravished with the only beholding of *Christs* glorified body upon mount *Thabor*, though his body at that time received no part thereof; we cannot otherwise thinke, but that the joy of the *beatified* shall be exceedingly and surpassingly great, when they shall not onely behold the glorified body of *Christ* and see his *glory*, but withall shall see their owne bodyes and soules participants of the same *brightnesse* and *glory*. So, So, shall *God heale the infirmities of his Saints, crowning them in mercyes and miserations*. So so, shall the faithfull *be delivered from*

Mat. 17. 2. Mark. 9. 3.

Phil. 3. 20.

Psal. 103. 3. 4.

tivered from the servitude of Corruption, into the liberty of such glory as beseemes the Sonnes of God: So, so, *shall all those who instruct others to Godly life, shine as starres in the firmament for all æternities.* O that our soules might be truely enamoured with the love and desire of this Celestiall place and state! O how would we despise all transitory flashes and sparkes of earthly pleasures; if we could but seriously thinke of those joyes and pleasures, which are layed up in Gods right hand for his Saints for evermore.

Rom. 8. 21.

Dan. 12. 3.

Psal. 16. 10.

Iacob, served seven yeares twice told, to obteine his beautifull *Rachell*, and the dayes though so many, seemed to him but as few, in respect of the greatnesse of his love. O that the love of our soules were in like sort great after the Celestiall *Rachell*, so comely in state and glory; then should we think all the labours but light, all the tarriance but short, all the dayes but as moments, wherein and wherewith our heauenly *Laban* shall exercise us in these dayes of our *Pilgrimage* and *mortality*! O thou gracious God, Father of *lights*, Illustrate our *understandings:* O thou God, fountaine of *life*, *refresh* our memories: O thou God, burning fire of love, *enflame* our wills and sanctifie our affections. O thou God our cheefest last and only good, the God of our hearts and our portiō for ever, be thou to us all in all things. O thou that hast made us for thy selfe, thou hast framed us according *to thy owne Image*, we know none, we acknowledge none, nor desire any other end of our selves to make us happy *but thy selfe*. O do vouch-

Gen. 1. 27.

safe to conduct us safe and to bring us sure to the heaven of thy happinesse, to the haven of our eternall felicity: teach us thy paths wherein we shall walke, *guide us with thy Counsell, and receive us into thy glory.* To thee we confesse in all humble longing desires of our soules: *Truely O Lord thou art great aboue all Gods, and great is thy reward,* for thou art not great, and thy reward litle, but as thou art great so also is thy *reward* great; for thou art not one thing and thy reward another, but *thou thy selfe art* the too to great reward; thou the Crowner and the Crowne; *thou the promiser and the promised;* thou *the giver and the gift; thou the rewarder and the reward it selfe of aternall felicity. O be thou this to us in the truth of that glory* when we shall enter into thy owne joy and see thee *as thou art in thy selfe: so this guide us with thy Counsell and* enable us with thy Spirit of *grace, that running the way of thy Commandements we may in the end attaine thee the God of our hearts, our parts, and our Portion, for ever,* Amen.

Auguſt. in Soliq. about the end.

SEVENTH SECTION.

Wherein is breefely and in generall laid downe the meanes and way, whereby eternall happinesse is to be attained.

FOr the more cleare handling of this point, we are to suppose, that whatsoever thing hath any perfection due unto it, as the end and consummate perfection thereof; If that perfection be not

be not naturall and essentiall to the thing it selfe; the same cannot be had without some *action* or *motion* leading thereunto: for example, *God* who is most essentially his owne (*I am that I am*) and whose infinite perfection is his owne being, most necessarily and essentially; needes not nor requires not, any action or motion to any thing that is without himselfe for his end and perfection. But so it is not in Creatures, whose natures being limited and in themselves imperfect, neede and require some action or motion to that which is without themselves, for the attaining of their ends and final perfection; which motion is that which now we have in handling, whereby man is to attaine his last end, and consummate happines. Exod. 3. 14.

For this purpose I ponder that Principle of the Apostle, *He that cometh to God must beleeve that he is, and that he is a rewarder of all those that enquire after him*. In which words I find clearely, that the *accession* and comming to *God* in this life, (which is the way to that *vision* and *fruition* of God in the next life, the finall end of man) is by *Faith*, and a religious *inquisition* of and after him; which religious *inquisition* of and after him, if I should thinke not to be cheifely by *Faith*, *hope* and *love*, (as the heads of this way out of which many particular paths doe follow) I should wrong the judgement of all *Orthodoxe* Divines whatsoever; who doe distinguish the vertues that are conversant and immediately exercised upon and about God into three, to weet, *Faith Hope* and *Love*. The later of which the *Apostle* himselfe termes Heb. 11 6.

the *more excellent way*, writing thus to the *Corinthians*; *And yet shew I you a more excellent way:* which more excellent way alone, is to be taken as the *spirit* and *path* of *Faith*, and *Faith* againe, is to be reputed as the *head* way and *soule* of it, two individuall & inseparable *twinnes*, mutually ever *imbracing* each other and *working* each by other.

2 Cor. 12. 31.

And though there bee infinite ianglings and questions, about the vertue, extent and causalitie of these severall vertues in the matter of justification, and about their manner of *merrit* or *concurrence* to *saluation*, yet doe I not remember, that ever I have read of any, except the ungodly *Anomists* and prophane *Libertines* (a broode of *Eunomius*) or some indiscret *Predicants*, who have denyed the necessitie of the two later, *hope* and *love*; As for the first, Faith, all requyre the same absolutely necessary to salvation; Yea the Papists themselves require the same as the very *first* meanes *and foundation for justification* and *sanctification* out of an absolute necessitie: but not solely and alone without *hope* and *loue*. The Reformed *Churches* generally, hould her, (to weet *faith*) to be the sole and onely instrumentall cause of *Iustification*, by which as by a *hand*, the justice & righteousnesse of *Christ* is applyed unto the *justified* soule. So then by confession of all, an *accession* and motion to God there must be in this life, or else there can be no possession of him in *fruition* in the next life. The *happinesse* of this life, is the way and motion to the *happinesse* of the next life. The happinesse of the next life (which is the

August: ad Quodvultdeus. haeres. 14.

Coun: Trident Bellar: Omnes Pontificii.

happines

happinesse of the end) can be no other then the *vision* and *fruition* of *God*. The happinesse of this life which is the happinesse of the way, is also a *vision* and *fruition* of *God*, but it is by faith and love; and that which *Eusebius* calleth, *the worship of God*, not onely *externall*, but especially *internall*, and yet not so internall, but that there must also necessarily be externall, *for no man shal be crowned unlesse he shall manfully and lawfully have fought*: and againe, the Spirit of God saith thus, *Hould that which thou hast, lest another take thy crowne*. Which wee are not onely to understand of the internall sight of the soule, and inward constancy of our *Faith*, but also of the outward profession thereof, and the externall exercise of *piety* and *godlinesse*; If I be demaunded what I would call this, I cannot bethinke of a better name then *Christian warfare*, or the *Imitation of Christ*. The holy *Apostle* chearing up the faithfull, puts them in minde of a joyous *expectation* after the *comming of the glory of the great God*; but he prefixes before by the way of necessary *preparation*; that they must live *soberly*, *piously*, and *justly in this world*: so that *sobriety* (which conteines the well ordering of man in himselfe,) against excesse &c. *Piety*, which comprehends the whole worship of *God*; *Justice* which comprises all duties that appertaine to *equity*, & right betwixt man and man; are prerequired as the very *motion* and *way*, by which they shall come to the ioyous *meeting* and glorious enioying of the *glorie of the great God*. Thus then *holy life and Christian workes, are the very way and motion, to the glorious*

Euseb. de monst evanglica.

2 Timoth. 2. 5.

Reve. 3. 11.

Rom. 10. 10.

Tit. 2. 12.

Via Regni.

vision

vision and fruition of God. It is said generally, yea received by all *Orthodoxe* Divines, that good and godly workes are the way to *the kingdome of glorie.* Which we are not to understand by the way of comparison onely to the materiall way, by which men in their corporall journies, doe walke from place to place, from Citie to citie; but even by the way of comparison, to the *very motions, walkings and passings of men upon and along the same wayes*; which we may call mens wayes to such and such places: so the pious and godly life of the faithfull, *is* their very *moving, passing* and *walking* to their journies end, the glorious *vision* and *fruition* of God. And so in what manner wee may hold the *movings* and *passings* of men along their wayes, necessary for their arriving to such and such places: In like sort we must hould the moving and passing of man by godly life, to be necessary for his arriving to the *kingdome* of *glory.*

Cowper apud D. Boyes, 8. Sonday after Trinit. epist.

No man, saith that Reverend Pastour *Cowper, commeth either to prison or pallace, but by the entrie thereof.* So man goeth to *heaven* or *hell,* but *by the way thereof.*

If this which I have set downe, touching good workes, the very way of man to his eternall felicity, were not apparent in it selfe according to the tenure of sacred scriptures, requiring & commanding the same; yet the very manner of *Christs* investing and inducting his *Saints* with, and into glory, doth most evidently evince the same. For were it not a dishonour against the infinite pure *Majestie* of God, and impeachment to his all

Mat. 25. 22. 23. 24.

Luk. 19. 27.

knowledge

knowledge, and wisdome, to thinke that he should otherwise give glory in time, then in such a manner as he from all *aeternities* foreknew hee would give, and had predetermined to give? Or that he should not from al *aeternities* have foredetermined, & decreed so to give *glory*; as in the time of his admission of his *Saints* into *glorie*, he doth actually give & in truth of thing *collate* the same. Now how God doth actually giue & collate *glory* at the day of *glorification*, the Gospell is so cleere, that there is no declaration or amplificatiō of the same needfull, for he admitteth into his kingdome of *glorie*, those that have beleeved in him, and beloved him; even as from all *eternities* he had prepared the glorie, *which eye hath not seene, nor eare heard, nor heart conceived, for those that love him.* Isa. 64. 4. 1 Cor. 2. 9.

Love him, is expressed, but beleeve on him, is supposed: For it is not lesse possible to love *God* without *Faith*, then it is possible to please him without *faith*, which the *Apostle* concludeth to be altogether impossible. And thus doe the good *workes of the faithfull follow them.* So, so, the *Virgins*, that *have light and Oyle in their Lampes*, with joy finde admittance into the *joye* of the *Bridgroome*. Heb. 11. 6. Reve. 14. 13. Mat. 25. 10.

So, so, all those that have on their *weding garments* are graciously admitted, all others wanting the same, are justly excluded. So, so, the iust judge that gives *to every man according to his workes*, rewardeth his diligent and faithfull *Servants*, whō hee findeth *watchfull*; and by their piety and obedience, in the *good* use of *grace*, (and this by grace) to have gained either *five*, *two* or more *talents*, according to the measure of grace receiMat. 22. 11. 12.

Mat. 25. 20, 22.

ved. So is are good works *via regni, the way to the kingdome*: as it is the joynt voice of all the people of *God*. But yet we must know this very well, that we must not attribute eternall life, nor the means that leade thereunto, to any other, then to the *grace of God*. Concerning which truth, venerable *Austen* after a long discourse concludeth thus, *Therefore most deare*, our *good and godly life is nothing else*, but *the grace of God*, and without doubt *life everlasting, which is given to good life, is the grace of God*; for it also *is given, because that unto which it is given, is freely given*; but that to which it is *given is onely grace; but this which is given to it, because it is a reward thereof, it is a grace for a grace, as it were a reward for Righteousnesse, that that may be true, (because it is true) that God will reward every man according to his works*, thus he: Which being so, as it is most evidently so, that the life of Glory, is given *too* and according to the life of grace and sanctitie: O let vs all with joye and alacrity, abound more and more therein, adding *vertue &c.* as St. *Peter* adviseth; that this life being ended, and our *races* couragiously run through, wee may gloriously bee exalted into the vpper house of *Gods* glory, and *Eternitie*. O gracious God, how happie is hee whom thou shalt *vouchsafe so to teach and instruct in thy Law*, that dutifully *walking therein*, hee may in the end, come to behold thee the *God of Gods, in thy Celestiall Sion*.

Auguſt. de grat. et lib. arbit. c. 8. et 2; 15. 16. &c.

2 Cor. 5. 10.

2 Pet. 1. 5. 6.

Pſal. 94. 12.

Pſal. 84. 8.

And so here, as I cannot but observe, so I cannot but lament the infinite janglings of diverse, touching the causality of good works, to salva-

tion

tion, whether it be of *condignity* or *congruity*, whether they be as *conditions (without which, not)* as *merrits*. For cleere it is, that they are so necessary to *Salvation*, as the way thereunto, so that without them, *salvation shall never be had*. In *Philosophy* it is most true, *from one extreame to another, no man can passe, but by & over the middle*. So likewise in *Divinity* it is most true, that no man can passe from the *extreame* of sinfull misery, but by the *middell* and *meanes* of godly *life* and *piety*. When the *Philosopher* shewes, what manner of *Causalitie* the passing along vpon the way, hath for the passengers comming to the wayes end, then may the *Divine* in like sort, declare what manner of *causalitie*, the walking and going on along in piety, may have for the attaining unto the end thereof, *life everlasting*: what neede such disputes? O how better is it to have an inward, true sense and testimony of *justification*, then to have such wrangling and fooliſh *logomachie* about the formalitie of *Justification*? We all on all sides, (I except the outwitted *Precisians* and *Libertines*, *Brownists* and *Separatists*) require faith *as necessary*, yea, *as absolutely necessary to salvation*. What neede then such hateful disputes about the *causality* of them, to *salvatiõ*? Let all rather endevour to abound in them, then to dispute of them, *for so an abundant meanes of entrance into glorie, and of attaining their last endes shall be ministred unto them*. 2 Pet. 1 11.

How idle might that *Duke* or *Prince*, be thought to be, who being called by any free and powerfull *State* to be their *absolute Lord* and *Sove-*

raigne, should first before he would goe to take the said *Crowne* dispute with his *Sages*, what manner of *causality*, his going in Coatch or riding on horsebacke, might have for the attainement of the *same?* Is it not enough for the *Duke* to know that he cannot be *Lord* and *King* except he make his *profection* and his going to the *place* where this honour must be bestowed on him? Againe, is it not enough for him that is in danger of shipwracke, to know that he shall perish together with the ship, unlesse by some convenient meanes he escape to the land? How unwise should those have beene
Act. 27. 44. reputed who being in *St. Paules* company and in danger of shipwrack, should have refused to have taken either board or planke whereon to swimme to the shore, before the *Apostle* had declared in expresse tearmes what manner of *causality* the taking of such boardes and the swimming out upon them should have had for their deliverance? Is it not sufficient for the gamester and wrastler to know that except he contend manfully and worthily he shall have no reward? So, so; let it be aboundantly sufficient for *Christians* to *know* and
2 Timoth. 2. 5. understand, that unlesse they *fight a good fight, they shall not be crowned; unlesse they hould fast that which*
Reve. 3. 11. *they have, another shall take their crowne: unlesse*
Mat. 5. 20. *their righteousnesse abound more then the righteousnesse of the Scribes and Pharises, they shall not enter into the Kingdome of Heaven. Vnlesse they be diligent and painefull labourers in the vineyard, they shall receive no*
Mat. 20. 8. *day penney: unlesse they have the cable of faith and repentance, they shall not avoyd shipwracke:* except they

they *perſevere in faith and piety unto the end*, they *ſhall never attaine that laſt happy end*, *ſalvation*. Finally, that according to their very workes, ſo they ſhall receive; either *glory honour and immortalite*; 2 Cor. 5 10. Reve. 20. 12. Rom. 2, 9. 10. *or ſhame, diſhonour, anguiſh and confuſion*, as the *Apoſtle S. Paule* hath plainely delivered, and *S. Peter* moſt reſolutely: *Of a truth I have found that there is no acception of perſons with God, but in every nation hee that feareth him, and worketh righteouſneſſe is accepted with him*. Act. 10. 34. 35 Thus the word of God moſt clearely: *accurſed* then be he that *addeth or detracteth any thing, or diſputes againſt this truth*; ſo clearely delivered, ſo ſtrongly confirmed.

Venerable *Auſten* reproved ſome raſh and preſumptuous wits of his times, daring to blaſpheme againſt this truth. *And I have knowne others* (ſaith he) *whom the darke and obſcure cloud of folly and imprudence ſo deludeth* and deceiveth, that they *thinke and affirme, that the faith which they pretend themſelues to have ſhall profit them without workes of juſtice before God; & being deceived with this kynd of errour, without al feare they cõmit greivous crimes, whilſt they beleeve God to be onely a revenger and Puniſher of Infidelity, but not of other crimes. And ſuch as theſe are not content themſelves to periſh alone, but they alſo endeavour to entrappe others, in whom there is no light of divine knowledge, and the ſentence of our Saviour is fulfilled in them. The blinde if he lead the blinde they ſhall both fall into the ditch*. Thus he: which cenſure of his doth it not concerne thoſe who in theſe dayes dare affirme that *Obedience* appertaines not to the *Goſpell*, and that that of the *lawe*, *do this*

Auguſt. de vit. Chriſt. cap. 14. 10. 6.

Mat. 15. 14. Luc. 6. 39.

and thou shalt live, appertaines not to *the Gospell*; and againe, that whatsoever sinnes the elect may commit, *they are not lesse acceptable in the* sight of God. By which prodigious *paradoxes* it is evident, that they have placed all religion in *apprehension* and opinion, which in the end will but deceave them.

Thus having in generall shewed the way to the last end of man (endlesse happinesse and felicity) to be *faith* and *pious godly life*, it shall not be amisse to adde a few words, touching that *source & roote*, whereout and whence our, a *godly and pious life* doth spring, yea solely and infallibly doth spring and arise.

Cleare it is, that the *life* of every man is called his daily *study*, and *conversation*; and as cleere it is, that the daily studie and conversation of every man, are the vsuall *actions* and *operations* of every man; which *actions* and *operations* if pious & godly, leading to glorie, they must needes proceede from a man *renewed* in *spirit*, and *regenerate* in his *soule:* for that though the very faculties & powers of the soule, to weet, the *understanding*, *will*, and *memorie* with such like, doe really and truely effectuate and produce such actions and operations, yet they doe it by the *vertue* and efficacy of *grace* which is in them; *I* (sayeth the *Apostle*) *have laboured more then they all, but not I, but the grace of God which is with me*; or thus, *which is in me*, or thus, *with me*; upholding divers readings. Againe *Christ to* his faithfull, *when you shall stand before your adversaries, do yee not premeditate what or how to speake, for I will give unto you a mouth and wisdome, which all your adversaries*

1 Cor. 15. 10.

Luc. 21. 14.

aduersaries shall not be able to withstand, for it is not you that speake, but the Spirit of my Father which is in you. Of the *Apostles* it is affirmed, *that they were all filled with the holy Ghost, and began to speake as the holy Ghost gaue them vtterance.* Act. 2. 4. So in these, so in all actions godly, and supernaturall, man worketh according to that measure of grace which is given vnto him: When given vnto him? Surely most specially in *Regeneration, whereas that which is borne of the spirit is become Spirit, not by ceasing* Ioh. 3. 6. to be that substantiall naturall spirit which it was before, but because *inuested* in herselfe, and in Isa. 11. 2. every faculty of herselfe, with the gifts and graces of the Spirit, she is by them truely *renewed* and *innouated*, yea changed from the seruitude of sinfull corruption, *into the liberty of the children of God.* Yea, so changed, that by the Spirit of God they are called *new Creatures, light in the Lord, Temples of God, seates of wisdome*, with many such like glorious appellations: And no marvell, for the *graces* and *gifts* of the Spirit of God are so deare, and so gracious, that the *Apostle* Saint *Peter* dares to affirme, that by them the faithfull *are made partakers of the Diuine nature it selfe.* And these graces and giftes precious, so called by Saint *Peter*, are the very *Source, roote*, or fountaine of all those graces and motions which leade to *eternity*: and these graces the *Apostle* intendeth, when he thus diuinely admoniſheth, *It is good to confirme and establish the heart with grace, & not with meates, which haue not profited those which walked in them.* Ephe. 4. 7. Galat. 5. 22. Ephes. 4. 23. 24. Rom. 8. 10. 21. 2 Cor. 5. 17. Galat. 6. 15. Ephes. 5. 6. 2 Cor. 6. 7. 2 Pet. 1. 4. Heb. 13. 4.

Now the reason why the sweete providence of God

God doth inveſt the *Regenerate* ſoules with theſe *graces* and *precious giftes*, whereby the *holy Ghoſt* is *ſaid to dwell* in them; is not onely, becauſe they ſhould have internall *garments* of *ſanctitie*, befitting his ſervice, but alſo becauſe, he would have thoſe that doe his ſervice and be his ſervants, to doe him *acceptable ſervice*, yea, ſuch acceptable *ſervice*, as may leade and conduct them to *glory immortall*. He made man without man, (man in his making doing nothing), but he wil not ſo ſave man doing nothing, hand in hand, leaning his *ſoules elbowes*, on the cuſhion of *preſumption*: *no no, hee will not ſave man*, without man (as *Auſten* truely) not becauſe man with & by virtue of his naturall power can cooperate with God, to *ſalvation*, but becauſe man being in his ſoule and powers thereof, *changed*, *renewed*, and enabled, by the precious giftes of grace, *ſhall and* may *cooperate to his ſalvation*: yea the *Apoſtle* dares to profeſſe himſelfe and ſuch like to be *Gods-helpers*, in the miniſtery of ſalvation.

2 Cor. 3. 9.

If *God* did not requyre mans good and pious converſation, as a meanes and neceſſary way leading to *ſalvation*, then ſhould not the faculties & powers of mans *ſoule* neede to be *ſanctified*, and *elevated* with ſuch ſupernaturall *giftes and graces*, for the working and effecting of ſuch actions, of *pietie* and *godlines*: but ſeeing he requires them, yea moſt neceſſarily requires them, as wel ye every page of ſacred *Scripture* proclaimes, it ſhould ſeeme a kinde of iniquity in *God* (which be farre from him) to require ſuch actions of man, yea

and

and to condemne for the want of them, if hee should not by his graces be ready to enable man for the doing and performing of the same. Hee doth it then, and this surely, by no other meanes then by investing the soule and every power of her, with such divine *gifts*, *graces* and *vertues*, as so divine actions doe require. *Bernard* truely to this purpose, *The soule cannot seeke after God, unlesse she be prevented by grace.* Bern. ser. 83. in cant. *Austen* more fully, *Grace is therefore given, not because wee have done works, but that we may doe them*; that is, not *because we have kept the law, but that wee may keepe the law.* Epist. 105. a fixt: to a circas med. And againe, *Even as* man *should not have wisedome, understanding, counsell, fortitude, knowledge, piety, the feare of God, except according to the* Prophetical saying, he had received the Spirit *of wisedome and understanding, and counsell and fortitude, and knowledge and piety, and the feare of God: and even as he should not have vertue, charity, continency, except he should have received the holy Spirit, whereof the Apostle speaketh, you have not received the Spirit of feare, but of vertue, charitie, continency; so neither should hee have faith, unlesse he had received the Spirit of faith, according as it is written, I have beleeved & therefore I have spoken, and we also doe beleeve, and therefore wee speake.* Isa. 11. 2. Psal. 115.

So then, the *source*, roote and *fountaine*, of all these godly *actions*, and motions, which leade to *salvation*, are the *graces* of *God*, because proceeding from his *graces* enabling us for them; which *graces he, who hateth nothing of all that he hath made*, he that *willeth all should be saved, and come to the* Sap. 10. 25.

1 Timoth. 2.4. *knowledge of his truth*: He, *who delighteth not in the*
Ezec. 33. 11. *death of a sinner, but that he turne from his wicked-*
nes and live. He *who lighteth every man that com-*
Ioh. 1. 9. *meth into the world.* Hee *who hath placed his Taber-*
Psal. 19. 6. *nacle in the Sunne to runne his race with swiftnes, and*
to spread his beames with graciousnesse, that nothing
Reve. 3. 20. *can scape the warmth of his illuminations.* He *who*
standeth at the dore and knocketh, that if any man o-
pen to him, he will enter in, sup with him, and hee his
Reve. 22. 17. *guest.* He I say, who is out of his goodnesse thus graciously disposed towards his creatures, *freely* and frankely offers and presents the same unto them: in a holy serious manner, that they may
Ioh. 10. 10. have life, *yea, have it more abundantly*, according to that of himselfe, *I am come that they may have life, and have it more abounddantly.*

And thus it appeareth how by grace presented and received (received by the efficacy of it selfe) the *Saints* and servants of God do walke in those wayes whereby they come to be saved; whereby they are enabled in some good measure truely to doe that which otherwise should be impossible to nature vitiated and corrupted. *Austen* for
De grat. et lib. arbitrio cap. 16 107. this purpose excellently thus. *It is certaine* we may keepe the Commandements, if wee *will*; *but becaus the will must be prepared by the Lord, we must aske of him that we may have a will to do so much as wee ought willingly to doe. It is certeine that we do then well when we will, but he maketh us able that we may will good, of whom that is written*, which I ex-*pressed a little aboue; The* will is prepared *of the Lord: of whom it is said, The wayes of men are directed of the*

Lord

Lord. And he it is that willeth their way of whom it is said, It is God that doth worke in us both to will & to doe. It is certaine that we doe when we doe; but he maketh that we may doe, giving most powerfull strength and ability to the will, who hath said, I *will make you able that you may walke in my justifications, and keepe, and doe my judgements.* Thus he, most excellently declaring the working of grace in us, and our working by grace. Grace the reward whereof is eternall life, and our good keeping of Gods Commandements in a partiall measure according to this state, not in a full & perfect measure of degrees. Thus concluding these my meditations touching the last end of man, I earnestly intreate the religious *Reader*, seriously to thinke and meditate on the *glory* and *eternity* of this *Land of promise* both shewed and promised so faithfully and seriously unto him in sacred *Scriptures*. The *glories* and *excellencies* thereof do infinitely surpasse the fruites, that were brought unto the children of *Israel* out of the *Land* of promise, which notwithstanding did so prevaile on the hearts of the faithfull, that the desire to obtaine the said fruits enabled them with a spirit of courage to undergoe all perills and hazards for the attaining of them; many there were indeed whom the spirit of feare and trembling restreined from going into that happy land, because they heard that the sonnes of *Enacim, giants*, robustious men were therein; and thereby perished deservedly for their incredulity and disobedience: Oh let not the like spirit of *Incredulity* and *disobedience* have dominion over Num. 13. 28.

the hearts of any *Christian*, I especially meane those who professe to know God arightly; for if we know God arightly, let us walke to him *arightly, diligently, fervently*. O gracious God, thou the onely wise and most powerfull God, doe thou vouchsafe for thy deare *Sonnes* sake, to enlarge and widen our streightened hearts by the Spirit of grace: that we may runne to thee, and in the end also attaine thee, by the *way of thy Commandements* preset to us by thy selfe. To my soule I say and resolue, that it be praying to God the Father in his Sonns name, that shee may be endewed with such a spirit of grace, that enamoured with the consideration and love of this happines, shee may in the imitation of that holy man ever breathe out thus.

O my soule, if we ought continually, to endure torments, that we may see Christ in his glory with God the Father, and to be associated to the fellowship of his Saints; were it not meete, patiently, and willingly, to suffer all that is sorrowfull, that we might bee made partakers of so great a good; and so great a glory? Let the Devills therefore lye in *waite*, and prepare *their temptations, let fastings and hard-clothings breake and subdue our bodies*, let *labours oppresse, watchings afflict, let that man disquyet me, this man crie out against me, let cold bowe and pinch me, heate burne me, let my head ake, my brest faint, my stomacke swell, my face waxe wanne, & pale, let me in every part be weakened, and let my life faile me in griefe & sorrow, my soule in mourning & heavinesse, let rottennes enter into my bones and abound under me, so that I may find*

rest

rest in the day of Tribulation, and may ascend up to the people of God. O my God, giue me a *spirit* to awake early in the morning unto thee, and that my *soule may thirst after thee, yea that my very flesh may be manifestly and manyfoldly euen bent unto thee.* O be thou the *Horizon of my heart at noone day, the desire of my soule at midnight.* O let all that is within me long after thee, that I may in the end *come to see and behold thee; as thou art in thy selfe, my blessed end, my happinesse, the God of my heart, my part, and my portion for ever* AMEN.

Recensui hunc Tractatum, cui Titulus est [*Mans last end &c.*] (una cum Epistola Dedicatoria ad Serenissimum Regem *Carolum*, et præfatione ad Lectorem.) qui quidem liber continet, pag. 83. in quibus omnibus nihil reperio sanæ doctrinæ, aut bonis moribus contrarium, quo minus cum utilitate publica imprimatur, ita tamen ut si non intra septem menses proxime sequentes Typis mandetur, hæc licentia sit omnino irrita.

Ex ædibus Fulhamiensibus
prid. Calend. Septem. *Guil. Bray.*

1633.

The Errata.

Page 10. lin. 8. for that, read and p. 10. l. 5. reade, is his end. pa. 37 l. 9, for him r, sinne. p. 82, l. 30. for roule, r. walke. pa. 87, 2. If we be found. p, 99, l. 2, r. or as merrits. pag 100. l, 31, r. table of faith. p, 102, l. 29, according to diverse readings.

In the notes.

Pag 25, read presences. pa, 43, for Trinitate, r, Civitate. pag 60, r, q. 82. p. 68, r. 19. p. 102. r. Cor. 2. 16.

Mans last end:

[illegible] in the day of Tribulation, and may ascend up to the peoples of God. O my God, glad me a [illegible] awake early in the morning unto thee, and that my soule may thirst after thee; yea that my [illegible] may be manifestly and manyfoldly [illegible] O bethou the Horizon of my heart at noone day, [illegible] desire of my soule at midnight. O let all that is within me long after thee, that I may in the end come to see and behold thee; as thou art in thy selfe, my blessed end, my happiness, the God of my heart, my part, and my portion for ever. AMEN.

Recensui hunc Tractatum, cui Titulus est [illegible] (tra cum Epistola Dedicatoria ad Serenissimum Regem Carolum, et praefatione ad Lectorem.) qui quidem liber continet, pag. 83. in quibus omnibus nihil reperio sana et [illegible], aut bonis moribus contrarium, [illegible] cum utilitate publica imprimatur, ita tamen ut si non intra septem menses proxime sequentes Typis mandetur, haec licentia sit omnino irrita.

Ex aedibus Furhamiensibus

[illegible] Calend. Septem. Guil. Bray

1633.

The Errata.

Page [illegible] lin. 8. for that, read and p. [illegible] l. 4. reade, is hit end. pa. [illegible] l. 9. for him [illegible] p. 82. l. 10. for [illegible] r. walke pa. [illegible] [illegible] be found. p. 99. l. 2. r. or [illegible] p. [illegible] l. 11. r. table of [illegible] p. 102. l. 19. according to [illegible]

In the notes.

Page [illegible] read presences. pa. [illegible] for [illegible] r. Cristate pag. [illegible]